Introduction

The Dasaveyalıya Sutta forms part of the Agama or Sıddhanta the Canon of the Holy Scrıptures of the Jaıns Together wıth the Uttarajjhaya (commonly called Uttarajjhayana Sutta) the Āvassaganıjjuttı and the Pındanıjjutti ıt forms a small group of texts named Mulasutta This desıgnatıon seems to mean that these four works are ıntended to serve the Jaın monks and nuns ın the begınnıng (मूल) of theır career Sımılarly another group of texts whıch are ıntended to lay down rules of monkısh lıfe and to fıx the course of procedure ın case of transgressıon ıs called Cheya sutta after the छेय (छेद) a punıshment whıch consısts ın shortenıng the senıorıty of the culprıt thus degradıng hım ın rank

At an early stage the monk has to become acquaınted wıth the prıncıpal tenets and rules of the Order To the latter belong the Āvassaga (आवश्यक) formulas and the rules regardıng the acquısıtıon of alms (पिण्ड) from whıch two of the Mulasuttas derıve theır name In the tıtles of the other two such concrete ıtems do not appear the names havıng a general meanıng whıch however cannot be made out wıth absolute certaınty Thıs contrast ın the tıtles has ıts parallel ın the dıvers ty of the contents of the works For ın them the specıal dıscıplınary topıcs to a great extent raısed to a hıgher level by a metrıcal adaptatıon are ıntermıngled wıth contemplatıons of a more general nature and descrıptıons of the monk s lıfe wıth systematıcal treatıses and wıth legends and parables of an educatıonal character From thıs mıxture of contents ıt can easıly be understood why tradıtıon as represented ın Hemacandra s Parıśıṣṭaparvan 5 81ff ın accordance wıth earlıer models (among them Dasaveyalıya nıjjuttı 14 foll [1]) should ascrıbe the orıgın of the Dasaveya

[1]) For both passages compare Jacob s ed t on of the Sthav raval Char ta or Parıs shtaparvan Calcutta 1891

liya Sutta to an intention to condense the essence of the sacred lore into an anthology It is reported there that Sejjambhava (Śayyambhava[1]) composed the text for his son Managa (Manaka) whose destined span of life was, as he knew, too short to master the whole of the Canon As even a man of such high a spiritual standing as Sejjambhava was, could not, even in the opinion of old times, have extemporised a work of such dimensions the Dasaveyaliya was rightly considered not to be wholly his own work but as a selection made by him from texts already in existence

The Nijjutti (16 foll) sees its way to report accurately the different sources from which the respective chapters were taken (an act which of course does not exclude their having been re cast by Sejjambhava) These sources are said to be some of the 14 Pūrvas which as is well known preceded, according to tradition, the Angas I am not in a position to subscribe this without hesitation It is evident that Dasav 4 I—V, 5 and 7 show a very close connection with passages in the Culao of the Āyaranga the existence of which, together with that of the Viyāhapannatti and the Ditthivāya, is presupposed by Dasav 8 49 It might be said that as the Ditthivaya is reported to have contained the Pūrvas it may well have been the source of our text But on the one hand we have no certain knowledge of the wording of the Pūrvas and what we do know about it does nothing to con firm that assertion and on the other hand the Āyaranga shows just those prescriptions which in a versified form appear in the *Dasaveyaliya The natural conclusion is that* the author of the latter took his materials from the former and from similar texts Tradition further says that Sejjambhava succeeded in completing his work in ten lectures composed *in the course of ten evenings* (विकाल) *whence the title is* derived[2]) Be this at it may — for वेयालिय is the Prakrit

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[1]) This is the traditional Sanskrit form, but I cannot suppress my *conjecture that this is a derivation from Svayambhū the name being* otherwise unintelligible

[2]) It is a curious incongruency that the Nijjutti with the exception of v 6 speaks throughout of the Dasakāliya instead of the Dasave yāliya

substitute for more than one Sanskrit word[1]) —, it is clear that the title establishes a connection between the number ten and the extent of our text Indeed it seems that the original extent of the work was not more than ten lectures On the one hand the twelfth chapter calls itself (12, 1) an appendix (चूलिया) and it is clearly a later addition on account of the Āryā metre which, in its common form, is not used in works of the early period[2]), to which the language of our text belongs, on the other hand, the eleventh chapter cannot have formed the conclusion of the whole, as an अन्तमङ्गल is entirely absent, *while it is found in 10, 21 and while the author laid stress upon having an* आइमङ्गल *in 1,1 These chapters 11 and 12 are, of course, secondary only in so far as they are later additions,* their age being about the same as that of the main work For their text, with the exception of the Āryā introduction, shows no other language than do the parts preceding them I therefore am not in a position to agree with those editors who leave them out

The Dasaveyāliya Sutta needs no words of recommendation Even to day it fully accomplishes its object, viz to serve as an anthology of sacred lore The present writer wishes to say that he knows no text more suitable for the purpose of introducing his students to Jain law and language, although more archaisms in the form of words than in our text are to be found *in the Āyāranga Sūyagadanga and Uttarajjhayā and although, from time to time, uninflected nouns and verbs are to be found* in it, a sign of some carelessness on the side of the author or compilator In the fourth Chapter the student is presented with the fundamental principles of Jainism the doctrine of the extent of life in the universe and with the Great Vows, in addition to which instructions are given how to act in conformity with them It may be pointed out that a special form of non violence, viz abstention from food in

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[1]) Besides वैकालिक 'connected with the evening time" it may be वैचारिक, वैतालिक and वैतालिय *In the canonical Jain work* तन्दुलवेयालिय it is the first of these three words

[2]) The Āryā chapters of the Uttarajjhayana Sutta are evidently later than the bulk *of that work The same can be said of the* Āryās in Āyāranga II 15

the general chapters, how ever instructive, we meet not only with details of Jain life which it is most desirable to know, but we obtain, thanks to, as it were, a *series of miniature* portraits, a splendid insight into the strength and weakness of human nature The man responsible for selecting and arranging these documents must have been as keen an observer as his predecessors who composed them Besides this, he shows his good taste in the arrangement of his materials For the reader of the preceding lines will soon have noticed that the chapters with even numbers, beginning with the fourth, are devoted to general subjects, while those with odd numbers, beginning with the fifth, serve some special purpose Thus we have a chain with alternating links, a chain which, following the model of the old works, is introduced by the solemn phrase "O Long Lived One, I have heard that the Lord spoke thus' [1]) The beginning link of this chain is formed by the Chapters One to Three Of these, the third is a kind of preliminary survey of discipline, while the two other ones deserve their honourable place by their symbolical and legendary contents Without doubt, it has been the model of the Uttarajjhāya that led the author to place the charming parable[2]) in the beginning and from the same work he must have taken the quotation which adorns the second chapter

The Dasaveyaliya Sutta has repeatedly been printed in India, after it was first edited by Professor Dr Ernst Leumann in the "Zeitschrift der Deutschen Morgenlandischen Gesell schaft" (*Journal of the German Oriental Society*) Vol 46 (1892), pp 613—643 It is followed there by the Nijjutti on pp 643—663 and preceded by a highly valuable intro duction formed by an investigation of the stories alluded to *in the commentaries* The text, *as critically constituted by* the first editor, is, in this book, intended to serve the need of Prakrit students It could be taken nearly unchanged from

[1]) In our text these words indeed serve as a solemn introduction of the principal part of the whole which looks as if the fourth chapter had two introductory passages सुय मे etc and इह खलु etc Their original meaning, however, is that one member of an assembly of monks announced his contribution to a restitution of texts (*cp the* present writer s 'Worte Mahāvīras' p 8f)

[2]) It is also to be found Dhammapada v 49

the Nagari transcription supervised by the present writer in the charge of the late Dr Jivraj Ghelabhai Doshi, L M S (Bombay) a book of which the third edition came out in 1924 When the Managing Representatives of Sheth Anandji Kalianji Ahmedabad decided to have it printed once more for the purpose mentioned it appeared desirable to add an English translation and notes Having been charged with this translation it has been my endeavour to make it not only exact but legible The different character of both languages made it unavoidable to add many words which cannot well be left out in good English Other additions were necessary for the sake of clearness in the face of the concise and often abrupt style of the original Again many an addition is intended as a kind of commentary in order that there might not be too many notes Of course it was necessary to render account of these insertions From this scientific responsibility and for the benefit of the reader all words added by the translator are enclosed in square brackets while words substituted for repetitions which might have been awkward in English have been put in round brackets I thankfully acknowledge to have made use of Professor Jacobi s English translation of parallel passages in the Sacred Books of the East Vols XXII and XLV and of Professor Leumann s German metrical version of Chapters 1—3 in the study I mentioned But on the whole way my companion and guide was Haribhadra who lived about the middle of the 8th century A D [1]) and whose Ṭīka can easily be consulted in the reliable edition of the Devchand Lalbhai Fund (Gr 47 1918) I hardly need to say that I was not in a position to follow this guide everywhere though he is a chief representative of ancient Jain scholarship In some cases I thought the notes to be the right place shortly to point out his different view In general the notes concern matters of language But their number could well be limited as the elements of grammar and some important features of Ardhamagadhi of course must

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[1]) The merit of having ascertained this date belongs to Munirāj Shri Jinavijaya see Jacobi in his introduction to the Samarāicca Kahā (Bibliotheca Indica 1926)

be presupposed The student is requested to consult Professor Bechardas' well deserving Ardha Magadhi Reader before he approaches Pischel's monumental Prakrit Grammar (Grammatik der Prakrit Sprachen, 1900)

In concluding these preliminary remarks, I heartily wish to thank my friend and former pupil Dr Alexander Zieseniss for his revision of my English style, on which occasion he made some valuable suggestions

The Manuscripts of the Dasaveyaliya Sutta used by Professor Leumann were the following

B = Avacuri in the Prussian Library Berlin

H = Haribhadra Suri

j = Ms belonging to Prof Jacobi of Haribhadra s Laghu Vrtti The author is Sumati Suri

s = Strassburg Ms of Haribhadra s Laghu Vrtti

S = Strassburg Ms of the Niryukti



॥ दशवैकालिकसूत्रम् ॥

(दुमपुप्फिया.)

॥ प्रथममध्ययनम् ॥

धम्मो मङ्गलमुक्कट्ठं अहिंसा संजमो तवो।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥ १ ॥
जहा दुमस्स पुप्फेसु भमरो आवियइ रसं।
न य पुप्फं किलामेइ सो य पीणेइ अप्पयं ॥ २ ॥
एमेए समणा मुत्ता जे लोए सन्ति साहुणो।
विहंगमा व पुप्फेसु दाण-भत्तेसणे रया ॥ ३ ॥
वयं च वित्तिं लब्भामो न य कोइ उवहम्मई।
अहागडेसु रीयन्ते[1] पुप्फेसु भमरा जहा ॥ ४ ॥
महुकार-समा बुद्धा जे भवन्ति अणिस्सिया।
नाणा-पिण्ड रया दन्ता, तेण वुच्चन्ति साहुणो॥५॥त्ति बेमि॥

(सामण्णपुव्वगं.)

॥ द्वितीयमध्ययनम् ॥

कहं नु[2] कुज्जा सामण्णं जो कामे न निवारए।
पए पए विसीयन्तो संकप्पस्स वसं गओ ? ॥ १ ॥

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१ B रीयन्ति. २ s तु.

वत्थ-गन्धमलंकारं इत्थीओ[1] सयणाणि य ।
अच्छन्दा जे न भुञ्जन्ति न से „चाइ" त्ति वुच्चइ ॥२॥
जे य कन्ते पिए भोए लद्धे विप्पिट्टि[2]-कुव्वई ।
साहीणे चयई भोए से हु „चाइ" त्ति वुच्चई ॥३॥

समाए पेहाए परिव्वयन्तो ।
सिया मणो निस्सरई बहिद्धा, ॥
„न सा महं नो वि अहं पि तीसे" ।
इच्चेव ताओ विणएज्ज रागं ॥४॥
आयावयाही ! चय सोगुमल्लं ! ।
कामे कमाही ! कमियं खु दुक्खं ॥
छिन्दाहि दोसं ! विणएज्ज रागं !
एवं सुही होहिसि संपराए ॥५॥

पक्खन्दे जलियं जोइं धूम-केउं दुरासयं ।
नेच्छन्ति वन्तयं भोत्तुं कुले जाया अगन्धणे ॥६॥
धिरत्थु ते जसो-कामी जो तं जीविय-कारणा ।
वन्तं इच्छसि आवेउं ! सेयं ते मरणं भवे ॥७॥
अहं च भोग-रायस्स, तं च सि अन्धवण्हिणो ।
मा कुले गन्धणा होमो, संजमं निहुओ चर ॥८॥
जइ तं काहिसि भावं जा जा दच्छिसि[4] नारिओ ।

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१ B इत्थियो
२ B वि पि°
३ B चए
४ B दिच्छसि, B दच्छसि

वायाइद्धो व हढो अट्ठियप्पा भविस्ससि ॥९॥
तीसे सो वयणं सोच्चा संजयाए सुभासियं ।
अङ्कुसेण जहा नागो धम्मे संपडिवाइओ ॥१०॥
एवं करेन्ति संबुद्धा पण्डिया पवियक्खणा ।
विणियट्टन्ति भोगेसु जहा से पुरिसुत्तमो ॥११॥ त्ति बेमि ॥

(खुड्डियायारो.)

॥ तृतीयमध्ययनम् ॥

संजमे सुट्ठियप्पाणं विप्पमुक्काण ताइणं ।
तेसिमेयमणाइण्णं निग्गन्थाण महेसिणं ॥१॥
उद्देसियं १ कीयगडं २ नियागं ३ अभिहडाणि ४ य ।
राइ-भत्ते ५ सिणाणे ६ य गन्ध ७ मल्ले ८ य वीयणे ९ ॥२॥
सन्निही गिहि-मत्ते य रायपिण्डे किमिच्छए ।
संबाहणं दन्त-पहोयणा य संपुच्छणा देह-पलोयणा य ॥३॥
अट्ठावए य नाली य छत्तस्स य धारणट्ठाए ।
तेगिच्छं पाणहा पाए समारम्भं च जोइणो ॥४॥
सेज्जायर-पिण्डं च आसन्दी पलियङ्कए ।

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१ S किय°. २ Bs राय-.
३ Bs वी° ४ B °हणा
५ B नालीए छ° B omits य

गिहन्तर-निसेज्जा य गायस्सुव्वट्टणाणि य ॥ ५ ॥
गिहिणो वेयावडियं जा य आजीव-वत्तिया।
तत्तानिव्वुड-भोइत्तं आउर-स्सरणाणि य ॥ ६ ॥
मूलए सिङ्गवेरे य उच्छु-खण्डे अनिव्वुडे।
कन्दे मूले य सच्चित्ते फले बीए य आमए ॥ ७ ॥
सोवच्चले सिन्धवे लोणे रोमा-लोणे य आमए।
सामुद्दे पंसु-खारे य काला-लोणे य आमए ॥ ८ ॥
धूवणे त्ति वमणे य वत्थी-कम्म विरेयणे।
अञ्जणे दन्तवणे य गायाभङ्ग-विभूसणे ॥ ९ ॥
सव्वमेयमणाइण्णं निग्गन्थाण महेसिणं।
संजमम्मि य जुत्ताणं लहुभूय-विहारिणं ॥ १० ॥
पञ्चासव-परिन्नाया ति-गुत्ता छसु संजया।
पञ्च-निग्गहणा धीरा निग्गन्था उज्जु-दंसिणो ॥ ११ ॥
आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा।
वासासु पडिसंलीणा संजया सु-समाहिया ॥ १२ ॥
परीसह-रिऊ दन्ता धुयं-मोहा जिइन्दिया।
सव्व-दुक्ख-प्पहीणट्ठा पक्कमन्ति महेसिणो ॥ १३ ॥
दुक्कराइं करेत्ताणं दुस्सहाइं सहेत्तु य।
के एत्थ देवलोगेसु केई सिज्झन्ति नीरया ॥ ॥ १४ ॥

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१ s वित्तया
२ B omits य
३ Bs वत्थी
४ B धूय
५ B केइऽत्थ
६ B के य सि०

खवित्ता पुव्व-कम्माइं संजमेण तवेण य।
सिद्धि-मग्गमणुप्पत्ता ताइणो परिनिव्वुड ॥१५॥ त्ति बेमि॥

(छज्जीवणिया.)

॥ चतुर्थमध्ययनम् ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं।
इह खलु छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपन्नत्ता। सेयम्मे अहिज्जिउं ॥ अज्झयणं धम्मपन्नत्ती ॥
कयरा खलु सा छज्जीवणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया सुयक्खाया सुपन्नत्ता?

इमा खलु सा छज्जीवणिया नामज्झयणं, तं जहा। पुढवि-काइया आउ-काइया तेउ-काइया वाउ-काइया वणस्सइ-काइया तस-काइया ॥

पुढवि चित्तमन्तं[1]क्खाया अणेग-जीवा पुढो-सत्ता अन्नत्थ सत्थ-परिणएणं, आउ चित्तमन्तक्खाया अणेग-जीवा पुढो-सत्ता अन्नत्थ सत्थ-परिणएणं,

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१ H in S चित्तमत्त° °मत्त° and °मत्तम°, pathantaras in H, a] °मन्तम°

तेउ चित्तमन्तक्खाया अणेग जीवा पुढो-सत्ता अन्नत्थ सत्थ-परिणएणं, वाउ चित्तमन्तक्खाया अणेग-जीवा पुढो सत्ता अन्नत्थ सत्थ-परिणएण, वणस्सइ चित्तमन्तक्खाया अणेग जीवा पुढो सत्ता अन्नत्थ सत्थ-परिणएण, त जहा। अग्ग-वीया मूल वीया पोर-बीया खन्ध वीया वीय रुहा सम्मुच्छिमा, तण-लया वणस्सइ काइया स-बीया चित्तमन्तक्खाया अणेग जीवा पुढो सत्ता अन्नत्थ सत्थ-परिणएण ॥

से जे पुण इमे अणेगे बहवे तसा पाणा, त जहा। अण्डया पोयया जराउया रसया ससेइमा सम्मुच्छिमा उब्भिया ओववाइया जेसि केसिचि पाणाण अभिक्कन्त पडिक्कन्त सकुचिय पसारिय रुय भन्त तसिय पलाइय आगइ-गइ-विन्नाया ॥

जे य कीड-पयङ्गा जा य कुन्थु पिपीलिया सव्वे वेन्दिया सव्वे तेइन्दिया सव्वे चउरिन्दिया सव्वे पञ्चिन्दिया सव्वे तिरिक्ख जोणिया सव्वे नेरइया सव्वे मणुया सव्वे देवा सव्वे पाणा परमाहम्मिया,

एसो खलु छट्ठो जीव-निकाओ तस काओ त्ति पवुच्चई,

इच्चेसि छण्ह जीव निकायाण नेव सय दण्ड समारम्भेज्जा, नेवन्नेहि दण्ड समारम्भावेज्जा, दण्ड

समारम्भन्ते वि अन्ने न समणुजाणेज्जा ॥

जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥

पढमे भन्ते महव्वए पाणाइवायाओ वेरमणं। सव्वं भन्ते पाणाइवायं पच्चक्खामि, से सुहुमं वा बायरं वा तसं वा थावरं वा। नेव सयं पाणे अइवाएज्जा, नेवन्नेहिं पाणे अइवायावेज्जा, पाणे अइवायन्ते वि अन्ने न समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि, पढमे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ पाणाइवायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेरमणं। सव्वं भन्ते मुसावायं पच्चक्खामि, से कोहा वा लोहा वा भया वा हासा वा। नेव सयं मुसं वएज्जा, नेवन्नेहिं मुसं वायावेज्जा, मुसं वयन्ते वि अन्ने न समणुजाणेज्जा[1], जावज्जीवाए तिविहं तिविहेणं मणेणं

१ B3 समणुजाणामि

वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि, दोचे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ मुसावायाओ वेरमणं ॥ २ ॥

अहावरे तच्चे भन्ते महव्वए अदिन्नादाणाओ वेरमणं। सव्वं भन्ते अदिन्नादाणं पच्चक्खामि, से गामे वा नगरे वा रन्ने वा अप्पं वा बहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा। नेव सयं अदिन्नं गेण्हेज्जा, नेवन्नेहिं अदिन्नं गेण्हावेज्जा, अदिन्नं गेण्हन्ते वि अन्ने न समणुजाणेज्जा[1], जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि, तच्चे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ अदिन्नादाणाओ वेरमणं ॥ ३ ॥

अहावरे चउत्थे भन्ते महव्वए मेहुणाओ वेरमणं। सव्वं भन्ते मेहुणं पच्चक्खामि, से दिव्वं वा माणुसं वा तिरिक्खजोणियं वा। नेव सयं मेहुणं सेवेज्जा, नेवन्नेहिं मेहुणं सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणे-

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१ B समणुजाणामि (nothing in s)

णं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि, चउत्थे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ मेहुणाओ वेरमणं ॥४॥

अहावरे पञ्चमे भन्ते महव्वए परिग्गहाओ वेरमणं। सव्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा बहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा। नेव सयं परिग्गहं परिगेण्हेज्जा, नेवन्नेहिं परिग्गहं परिगेण्हावेज्जा, परिग्गहं परिगेण्हन्ते वि अन्ने न समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि, पञ्चमे भन्ते महव्वए उवट्ठिओ मि। सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहावरे छट्ठे भन्ते वए राईभोयणाओ वेरमणं। सव्वं भन्ते राईभोयणं पच्चक्खामि, से असणं वा पाणं वा खाइमं वा साइमं वा नेव सयं राइं भुञ्जेज्जा, नेवन्नेहिं राइं भुञ्जावेज्जा, राइं भुञ्जन्ते वि अन्ने न सम-

१ B महव्वए

णुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि, छट्ठे भन्ते वए उवट्ठिओ मि। सव्वाओ राईभोयणाओ वेरमणं॥

इच्चेइयाइं पञ्च महव्वयाइं राईभोयणवेरमणछ-ट्ठाइं अत्त-हियट्ठयाए उवसंपज्जित्ताणं विहरामि॥६॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परिसा-गओ वा सुत्ते वा जागरमाणे वा, से पुढविं वा भित्तिं वा सिलं वा लेलुं वा ससरक्खं वा कायं स-सरक्खं वा वत्थं हत्थेण वा पाएण वा कट्ठेण वा क-लिञ्चेण वा अङ्गुलियाए वा सलागाए वा सलाग-हत्थेण वा नालिहेज्जा न विलिहेज्जा न घट्टेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न विलिहावेज्जा न घट्टावेज्जा न भिन्दावेज्जा, अन्नं आलिहन्तं वा वि-लिहन्तं वा घट्टन्तं वा भिन्दन्तं वा न समणुजाणेज्जा,[२] जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काए-

१ B समणुजाणामि (nothing in s)　२ s समणुजाणामि

णं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ७ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परिसा-गओ वा सुत्ते वा जागरमाणे वा, से उदगं वा ओसं वा हिमं वा महियं वा करगं वा हरतणुगं वा सुद्धोदगं वा उदओल्लं वा कायं उदओल्लं वा वत्थं ससिणिद्धं वा कायं ससिणिद्धं वा वत्थं नामुसेज्जा न संफुसेज्जा न आवीलेज्जा न पवीलेज्जा न अक्खोडेज्जा न पक्खोडेज्जा न आयावेज्जा न पयावेज्जा, अन्नं नामुसावेज्जा न संफुसावेज्जा न आवीलावेज्जा न पवीलावेज्जा न अक्खोडावेज्जा न पक्खोडावेज्जा न आयावेज्जा न पयावेज्जा, अन्नं आमुसन्तं वा संफुसन्तं वा आवीलन्तं वा पवीलन्तं वा अक्खोडन्तं वा पक्खोडन्तं वा आयावेन्तं वा पयावेन्तं वा न समणुजाणेज्जा[1], जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ८ ॥

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१ B समणुजाणामि

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परिसा-गओ वा सुत्ते वा जागरमाणे वा, से अगणिं वा इङ्गालं वा मुम्मुरं[1] वा अच्चिं वा जालं वा अलायं वा सुद्धागणिं वा उक्कं वा न उञ्जेज्जा न घट्टेज्जा न उज्जालेज्जा न निव्वावेज्जा, अन्नं न उञ्जावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न निव्वावेज्जा, अन्नं उञ्जन्तं वा घट्टन्तं वा उज्जालन्तं वा निव्वावन्तं वा न समणुजाणेज्जा[2], जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ९ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परिसा-गओ वा सुत्ते वा जागरमाणे वा, से सिएण वा विहुयणेण वा तालियण्टेण वा पत्तेण वा पत्त-भङ्गेण वा साहाए वा साहा-भङ्गेण वा पिहुणेण वा पिहुण-

१ H मुर्मुरं २ s समणुजाणामि

हत्थेण वा चेलेण वा चेल-कण्णेण वा हत्थेण वा मुहेण वा अप्पणो वा कार्यं बाहिरं वा वि पोग्गलं न फुमेज्जा न वीएज्जा, अन्नं न फुमावेज्जा न वीयावेज्जा, अन्नं फुमन्तं वा वीयन्तं वा न समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परिसा-गओ वा सुत्ते वा जागरमाणे वा, से बीएसु वा बीय-पइट्ठेसु वा रूढेसु वा रूढ-पइट्ठेसु वा जाएसु वा जाय-पइट्ठेसु वा हरिएसु वा हरिय-पइट्ठेसु वा छिन्नेसु वा छिन्न-पइट्ठेसु वा सच्चित्तेसु वा सच्चित्त-कोल-पडिनिस्सिएसु वा न गच्छेज्जा न चिट्ठेज्जा न निसीएज्जा न तुयट्टेज्जा, अन्नं न गच्छावेज्जा न चिट्ठावेज्जा न निसीयावेज्जा न तुयट्टावेज्जा, अन्नं गच्छन्तं वा चिट्ठन्तं वा निसीयन्तं वा तुयट्टन्तं वा न समणुजाणेज्जा, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए

१ B समणुजाणामि २ B निसि०.

काएणं न करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजय-विरय-पडिहय-पच्चक्खाय-पावकम्मे दिया वा राओ वा एगओ वा परिसा-गओ वा सुत्ते वा जागरमाणे वा, से कीडं वा पयङ्गं वा कुन्थुं वा पिपीलियं वा हत्थंसि वा पायंसि वा बाहुंसि वा ऊरुंसि वा उदरंसि वा सीसंसि वा वत्थंसि वा [1] (पडिग्गहंसि वा कंबलंसि वा पायपुञ्छणंसि वा) रयहरणंसि वा गोच्छगंसि [4] वा उण्डुयंसि [5] वा दंडगंसि [6] वा पीढगंसि [7] वा फलगंसि वा सेज्जंसि वा संथारगंसि वा अन्नयरंसि वा तह-प्पगारे उवगरण-जाए तओ संजयामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय एगन्तमवणेज्जा, नो णं संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाण-भूयाइ हिंसई ।
बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥ १ ॥

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१ The words ( ) not in H २ s पत्तंसि
३ s क° वा पा° वा after दण्डगंसि वा ४ s गोच्छंसि
५ s उडु°, B उण्डगंसि, H in s उण्डके s उण्डुके
६ B and S omit दण्ड° वा ७ s पीढंसि



अजयं चिट्ठमाणो उ पाण-भूयाइ हिंसई।
बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥२॥
अजयं आसमाणो उ पाण-भूयाइ हिंसई।
बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥३॥
अजयं सयमाणो उ पाण-भूयाइ हिंसई।
बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥४॥
अजयं भुञ्जमाणो उ पाण-भूयाइ हिंसई।
बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥५॥
अजयं भासमाणो उ पाण-भूयाइ हिंसई।
बन्धई पावयं कम्मं, तं से होइ कडुयं फलं ॥६॥
कहं चरे? कहं चिट्ठे? कहं आसे? कहं सए?।
कहं भुञ्जन्तो भासन्तो पावं कम्मं न बन्धई?॥७॥
जयं चरे, जयं चिट्ठे, जयं आसे, जयं सए,।
जयं भुञ्जन्तो भासन्तो पावं कम्मं न बन्धई ॥८॥
सव्व-भूयप्प-भूयस्स सम्मं भूयाइ पासओ।
पिहियासवस्स दन्तस्स पावं कम्मं न बन्धई ॥९॥
पढमं नाणं तओ दया, एवं चिट्ठइ सव्व-संजए,।
अन्नाणी किं काही[1] किं वा नाहिइ छेय पावगं?॥१०॥
सोचा जाणइ कल्लाणं सोचा जाणइ पावगं।
उभयं पि जाणई सोचा जं छेयं तं समायरे॥११॥

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१ B नाही, ४ नाहीइ

जो जीवे वि न याणाइ अजीवे वि न याणई ।
जीवाजीवे अयाणन्तो कह सो नाही उ संजमं? ॥१२॥
जो जीवे वि वियाणाइ अजीवे वि वियाणई ।
जीवाजीवे वियाणन्तो सो हु नाही उ संजमं ॥१३॥
जया जीवमजीवे य दो वि एए वियाणई ।
तया गइं बहुविहं सव्व-जीवाण जाणई ॥१४॥
जया गइं बहुविहं सव्व-जीवाण जाणई ।
तया पुण्णं च पावं च बन्धं मोक्खं च जाणई ॥१५॥
जया पुण्णं च पावं च बन्धं मोक्खं च जाणई ।
तया निव्विन्दए भोए जे दिव्वे जे य माणुसे ॥१६॥
जया निव्विन्दए भोए जे दिव्वे जे य माणुसे ।
तया चयइ संभोगं सब्भिन्तर-बाहिरं ॥१७॥
जया चयइ संभोगं सब्भिन्तर-बाहिरं ।
तया मुण्डे भवित्ताणं पव्वइए अणगारियं ॥१८॥
जया मुण्डे भवित्ताणं पव्वइए अणगारियं ।
तया संवरमुक्कट्ठं धम्मं फासे अणुत्तरं ॥१९॥
जया संवरमुक्कट्ठं धम्मं फासे अणुत्तरं ।
तया धुणइ कम्म-रयं अबोहि-कलुसं कडं ॥२०॥
जया धुणइ कम्म-रयं अबोहि-कलुसं कडं ।
तया सव्वत्तगं नाणं दंसणं चाभिगच्छई ॥२१॥

१ B ण्णेइ २ Bs धु for स

ा सव्वत्त-गं नाणं दंसणं चाभिगच्छई ।
ा लोगमलोगं च जिणो जाणइ केवली ॥२२॥
ा लोगमलोगं च जिणो जाणइ केवली ।
ा जोगे निरुम्भित्ता सेलेसिं पडिवज्जई ॥२३॥
ा जोगे निरुम्भित्ता सेलेसिं पडिवज्जई ।
ा कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ॥२४॥
ा कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।
ा लोग-मत्थय-त्थो सिद्धो भवइ सासओ ॥२५॥
:-सायगस्स समणस्स सायाउलगस्स निगाम-साइस्स ।
छोलणा-पहोइस्स दुलहा सोग्गइ तारिसगस्स॥२६॥
वो-गुण-पहाणस्स उज्जु-मइ खन्ति-संजम-रयस्स ।
ोसहे जिणन्तस्स सुलहा सोग्गइ तारिसगस्स ॥२७॥
पच्छा वि ते पयाया खिप्पं गच्छन्ति अमर-भवणाइं।
सिं पी उ तवो संजमो य खन्ती य बम्भचेरं च ॥)
चेयं छज्जीवणियं सम्मद्दिट्ठी सया जए ।
लहं लभित्तु सामणं कम्मुणा न विराहेज्जासि ॥२८॥
॥ त्ति बेमि ॥



१ B तव

२ This śloka only in B and in the Avachuri

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(पिण्डेसणा)

॥ पञ्चममध्ययनम् ॥ प्रथम उद्देशकः ॥

संपत्ते भिक्ख-कालम्मि असंभन्तो अमुच्छिओ ।
इमेण कम-जोगेण भत्त-पाणं गवेसए ॥ १ ॥
से गामे वा नगरे वा गोयरग्ग-गओ मुणी ।
चरे मन्दमणुव्विग्गो अव्वक्खित्तेण चेयसा ॥ २ ॥
पुरओ जुग-मायाए पेहमाणो महिं चरे ।
वज्जन्तो बीय-हरियाइं पाणे य दग-मट्टियं ॥ ३ ॥
ओवायं विसमं खाणुं विज्जलं परिवज्जए ।
संकमेण न गच्छेज्जा विज्जमाणे परक्कमे ॥ ४ ॥
पवडन्ते व से तत्थ पक्खलन्ते व संजए ।
हिंसेज्ज पाण-भूयाइं तसे अदुव थावरे ॥ ५ ॥
तम्हा तेण न गच्छेज्जा संजए सु-समाहिए ।
सइ अन्नेण मग्गेण जयमेव परक्कमे ॥ ६ ॥
इङ्गालं छारियं रासिं तुस-रासिं च गोमयं ।
ससरक्खेहि पाएहिं संजओ तं नइक्कमे ॥ ७ ॥
न चरेज्ज वासे वासन्ते महियाए व पडन्तिए ।
महा-वाए व वायन्ते तिरिच्छ-संपाइमेसु वा ॥ ८ ॥
न चरेज्ज वेस-सामन्ते बम्भचेर-वसाणुए[1] ।
बम्भयारिस्स दन्तस्स होज्जा तत्थ विसोत्तिया ॥ ९ ॥

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1 H and the Avachuri वशानयने (for वशानुग:)

अणायणे चरन्तस्स संसग्गीए अभिक्खणं।
होज्ज वयाणं पीला सामणम्मि य संसओ ॥ १० ॥
तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं।
वज्जए वेस-सामन्तं मुणी एगन्तमस्सिए ॥ ११ ॥
साणं सूयं गाविं दित्तं गोणं हयं गयं।
संडिब्भं कलहं जुद्धं दूरओ परिवज्जए ॥ १२ ॥
अणुन्नए नावणए अप्पहिट्ठे अणाउले।
इन्दियाइं जहा भागं दमइत्ता मुणी चरे ॥ १३ ॥
दवदवस्स न गच्छेज्जा भासमाणो य गोयरे।
हसन्तो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥ १४ ॥
आलोयं थिग्गलं दारं संधिं दग भवणाणि य।
चरन्तो न विणिज्झाए सङ्क-ट्ठाणं विवज्जए ॥ ५ ॥
रन्नो गहवईणं च रहसारक्खियाणिं य।
संकिलेस-करं ठाणं दूरओ परिवज्जए ॥ १६ ॥
पडिकुट्ठ-कुलं न पविसे, मामगं परिवज्जए।
अचियत्त-कुलं न पविसे, चियत्तं पविसे कुलं ॥ १७ ॥
साणी-पावर-पिहियं अप्पणा नावपङ्गुरे।
कवाडं नो पणोल्लेज्जा ओग्गहंसि अजाइया ॥ १८ ॥
गोयरग्ग-पविट्ठो उ वच्च-मुत्तं न धारए।
ओगासं फासुयं नच्चा अणुन्नविय वोसिरे ॥ १९ ॥

१ H व २ H ०क्खियाण

नीय-दुवारं तमसं कोट्ठगं परिवज्जए ।
अचक्खु-विसओ जत्थ पाणा दुप्पडिलेहगा ॥ २० ॥
जत्थ पुप्फाइं बीयाइं विप्पइण्णाइं कोट्ठए ।
अहुणोवलित्तं ओल्लं दट्ठूणं परिवज्जए ॥ २१ ॥
एलगं दारगं साणं वच्छगं चावि कोट्ठए ।
उल्लङ्घिया न पविसे विउहित्ताण व संजए ॥ २२ ॥
असंसत्तं पलोएज्जा, नाइदूरावलोयए ।
उप्फुल्लं न विणिज्झाए नियट्टेज्ज अयम्पिरो ॥ २३ ॥
अइभूमिं न गच्छेज्जा गोयरग्ग-गओ मुणी ।
कुलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
तत्थेव पडिलेहेज्जा भूमि-भागं वियक्खणो ।
सिणाणस्स य वच्चस्स संलोगं परिवज्जए ॥ २५ ॥
दग-मट्टी-आयाणे बीयाणि हरियाणि य ।
परिवज्जन्तो चिट्ठेज्जा सव्विन्दिय-समाहिए ॥ २६ ॥
तत्थ से चिट्ठमाणस्स आहरे पाण-भोयणं ।
अकप्पियं न गेण्हेज्जा, पडिगाहेज्ज कप्पियं ॥ २७ ॥
आहरन्ती सिया तत्थ परिसाडेज्ज भोयणं ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ २८ ॥
सम्मद्दमाणी पाणाणि बीयाणि हरियाणि य ।
असंजम-करिं नच्चा तारिसं परिवज्जए ॥ २९ ॥

१ Bs दन्तिय

साहट्टु निक्खिवित्ताणं सचित्तं घट्टियाणि[1] य, ।
तहेव समणट्ठाए उदगं संपणोल्लिया ॥ ३० ॥
आगाहइत्ता चलइत्ता आहरे पाण-भोयणं ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ३१ ॥
पुरेकम्मेण हत्थेण दव्वीए[2] भायणेण वा ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ३२ ॥
एवं उदओल्ले ससिणिद्धे ससरक्खे मट्टिया ऊसे ।
हरियाले हिङ्गुलुए मणोसिला अञ्जणे लोणे ॥ ३३ ॥
गेरुय वण्णिय सेडिय सोरट्ठिय पिट्ठ कुक्कुस कए य ।
उक्कट्ठ[3]मसंसट्ठे संसट्ठे चेव बोधव्वे[4] ॥ ३४ ॥
असंसट्ठेण हत्थेण दव्वीए[2] भायणेण वा ।
दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥ ३५ ॥
संसट्ठेण हत्थेण दव्वीए[2] भायणेण वा
दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३६ ॥
दोण्हं तु भुञ्जमाणाणं एगो तत्थ निमन्तए, ।
दिज्जमाणं न इच्छेज्जा, छन्दं से पडिलेहए[5] ॥ ३७ ॥
दोण्हं तु भुञ्जमाणाणं दो वि तत्थ निमन्तए ।
दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३८ ॥

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१ H °ट्टियाए		२ s दव्विए
३ s उक्कुट्ठ B उक्किट्ठ		४ B °व्वा		५ s पडिसे°

गुव्विणीए उवन्नत्थं विविहं पाण-भोयणं।
भुञ्जमाणं विवज्जेज्जा, भुत्त-सेसं पडिच्छए ॥३९॥
सिया य समणट्ठाए गुव्विणी कालमासिणी।
उट्ठिया वा निसीएज्जा निसन्ना वा पुणुट्ठए ॥४०॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥४१॥
थणगं पज्जेमाणी दारगं वा कुमारियं।
तं निक्खिवित्तु रोयन्तं आहरे पाण-भोयणं ॥४२॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥४३॥
जं भवे भत्तपाणं तु कप्पाकप्पम्मि सङ्कियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥४४॥
दग-वारएण पिहियं नीसाए पीढएण वा।
लोढेण वा वि लेवेण सिलेसेण व केणई ॥४५॥
तं च उब्भिन्दिउं देज्जा समणट्ठाए व दावए।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥४६॥
असणं पाणगं वा वि खाइमं साइमं तहा।
जं जाणेज्ज सुणेज्जा वा „दाणट्ठा पगडं इमं“ ॥४७॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥४८॥

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१ Bs भुञ्ज०   २ s तारिसं भत्त.

असणं पाणगं वा वि खाइमं साइमं तहा।
जं जाणेज्ज सुणेज्जा वा „पुण्णट्ठा पगडं इमं" ॥४९॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥५०॥
असणं पाणगं वा वि खाइमं साइमं तहा।
जं जाणेज्ज सुणेज्जा वा „वणिमट्ठा पगडं इमं" ॥५१॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥५२॥
असणं पाणगं वा वि खाइमं साइमं तहा।
जं जाणेज्ज सुणेज्जा वा „समणट्ठा पगडं इमं" ॥५३॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥५४॥
उद्देसियं कीयगडं पूई-कम्मं च आहडं।
अज्झोयर पामिच्चं मीस-जायं च वज्जए ॥५५॥
उग्गमं से पुच्छेज्जा कस्सट्ठा केण वा कडं।
सोच्चा निस्सङ्कियं सुद्धं पडिगाहेज्ज संजए ॥५६॥
असणं पाणगं वा वि खाइमं साइमं तहा।
पुप्फेसु होज्ज उम्मीसं बीएसु हरिएसु वा ॥५७॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं"[1] ॥५८॥

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१ H, s and Avach तारिसं भत्त°

असणं पाणगं वा वि खाइमं साइमं तहा ।
उदगम्मि होज्ज निक्खित्तं उत्तिङ्ग-पणगेसु वा ॥ ५९ ॥
तं[1] भवे भत्तपाणं तु संजयाण अकप्पियं ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥ ६० ॥
असणं पाणगं वा वि खाइमं साइमं तहा ।
अगणिम्मि होज्ज निक्खित्तं तं च संघट्टिया दए ॥ ६१ ॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥ ६२ ॥
एवं उस्सक्किया ओसक्किया उज्जालिया पज्जालिया निव्वाविया ।
उस्सिञ्चिया निस्सिञ्चिया उव्वत्तिया[2] ओयारिया दए ॥ ६३ ॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥ ६४ ॥
होज्ज कट्ठं सिलं[3] वा वि इट्टालं वा वि एगया ।
ठवियं संकमट्ठाए तं च होज्ज चलाचलं ॥ ६५ ॥
न तेण भिक्खु गच्छेज्जा, दिट्ठो तत्थ असंजमो ।
गम्भीरं झुसिरं चेव सव्विन्दिय-समाहिए ॥ ६६ ॥

१ ॰ तारिसं भत्त॰ and तं भवे
२ H चोयत्तिया (॰ J चोवत्तिया) Avach also पवत्तं
३ ॰ सिलं, H and Avach सिला

निस्सेणिं फलगं पीढं उस्संविशाणमारुहे।
मञ्चं कीलं च पासायं समणट्ठाए व दावए ॥ ६७ ॥
दुरूहमाणी पवडेज्जा हत्थं पायं व लूसए।
पुढवि-जीवे वि हिंसेज्जा जे य तं-निस्सिया जगा॥६८॥
एयारिसे महा-दोसे जाणिऊण महेसिणो।
तम्हा मालोहडं भिक्खं न पडिगेण्हन्ति संजया ॥ ६९ ॥
कन्दं मूलं पलम्बं वा आमं छिन्नं व सन्निरं।
तुम्बागं सिङ्गबेरं च आमगं परिवज्जए ॥ ७० ॥
तहेव सत्तु-चुण्णाइं कोल-चुण्णाइं आवणे।
सक्कुलिं फाणियं पूयं अन्नं वा वि तहाविहं ॥ ७१ ॥
विक्कायमाणं पसढं रएण परिफासियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥ ७२ ॥
बहु-अट्ठियं पोग्गलं अणिमिसं वा बहु-कण्टयं।
अत्थियं तिन्दुयं बिल्लं उच्छु-खण्डं च सिम्बलिं ॥ ७३ ॥
अप्पे सिया भोयण-जाए बहु-उज्झिय-धम्मिए।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं" ॥ ७४ ॥
तहेवुच्चावयं पाणं अदुवा वार-धोयणं।
संसेइमं चाउलोगदं अहुणा-धोयं विवज्जए ॥ ७५ ॥

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१ s उस्स० B उम्म० (!) २ B वा
३ s व ४ H इन्दि
५ s पडिगाहिन्ति संजए ६ H and Avach समस्स
७ B पण्णासि०, Jacobi s Mss पणसि० ८ s सिम्बलिं०

जं जाणेज्ज चिराधोयं मईए दंसणेण[1] वा ।
पडिपुच्छिऊण सोच्चा वा जं च निस्सङ्कियं भवे ॥ ७६ ॥
अजीवं परिणयं नच्चा पडिगाहेज्ज संजए ।
अह सङ्कियं भवेज्जा आसाइत्ताण रोयए ॥ ७७ ॥
„थोवमासायणट्ठाए हत्थगम्मि दलाहि मे ।
मा मे अच्चम्बिलं पूइं, नालं तण्हं[2] विणेत्तए“ ॥ ७८ ॥
तं च अच्चम्बिलं पूइं नालं तण्हं विणेत्तए ।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ ७९ ॥
तं च होज्ज अकामेणं विमणेण पडिच्छियं ।
तं अप्पणा न पिवे, नो वि अन्नस्स दावए ॥ ८० ॥
एगन्तमवक्कमित्ता अचित्तं[3] पडिलेहिया ।
जयं परिट्ठवेज्जा, परिट्ठप्प पडिक्कमे ॥ ८१ ॥
सिया य गोयरग्ग-गओ इच्छेज्जा परिभोत्तुयं ।
कोट्ठगं भित्ति-मूलं वा पडिलेहित्ताण फासुयं ॥ ८२ ॥
अणुन्नवेत्तु मेहावी पडिच्छन्नम्मि संवुडे ।
हत्थगं संपमज्जित्ता तत्थ भुञ्जेज्ज संजए ॥ ८३ ॥
तत्थ से भुञ्जमाणस्स अट्ठियं कण्टओ सिया ।
तण-कट्ठ-सक्करं वा वि अन्नं वा वि तहाविहं ॥ ८४ ॥

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१ B दरिस०   २ B तिण्ह, s तण्ह.
३ s अचि०

तं उक्खिवित्तु न निक्खिवे, आसएण न छड्डए।
हत्थेण तं गहेऊणं एगन्तमवक्कमे ॥८५॥
एगन्तमवक्कमित्ता अचित्तं पडिलेहिया।
जयं परिट्ठवेज्जा, परिट्ठप्प पडिक्कमे ॥८६॥
सिया य भिक्खु इच्छेज्जा सेज्जमागम्म भोत्तुयं।
स-पिण्डपायमागम्म उडुयं पडिलेहिया ॥८७॥
विणएण पविसित्ता सगासे गुरुणो मुणी।
इरियावहियमायाय आगओ य पडिक्कमे ॥८८॥
आभोएत्ताण नीसेसं अइयारं जह-क्कमं।
गमणागमणे चेव भत्तपाणे च संजए ॥८९॥
उज्जुप्पन्नो अणुव्विग्गो अव्वक्खित्तेण चेयसा।
आलोए गुरु-सगासे जं जहा गहियं भवे ॥९०॥
न सम्ममालोइयं होज्जा पुव्विं पच्छा व जं कडं।
पुणो पडिक्कमे तस्स, वोसिट्ठो चिन्तए इमं ॥९१॥
अहो जिणेहिं असावज्जा वित्ती साहूण देसिया।
मोक्ख-साहणहेउस्स साहु-देहस्स धारणा ॥९२॥
नमोक्कारेण पारेत्ता करेत्ता जिण-संथवं।
सज्झायं पट्ठवेत्ताणं वीसमेज्ज खणं मुणी ॥९३॥
वीसमन्तो इमं चिन्ते हियमट्ठं लाभमट्ठिओ।
जह मे अणुग्गहं कुज्जा साहू, होज्जामि तारिओ ॥९४॥

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१ ४ ०ण्हि ऽमा०　　२ B ०ज्ञा, ४ ०ह्.

साहवो तो चियत्तेणं निमन्तेज्ज जहक्कमं,।
जइ तत्थ केइ इच्छेज्जा तेहिं सद्धिं तु भुञ्जए ॥ ९५॥
अह कोई न इच्छेज्जा तओ भुञ्जेज्ज एगओ।
आलोए भायणे साहू जयं अपरिसाडियं ॥ ९६॥
तित्तगं व कडुयं व कसायं अम्बिलं व महुरं लवणं वा।
एयं लद्धमन्नट्ठ-पउत्तं महु-घयं व भुञ्जेज्ज संजए ॥ ९७॥
अरसं विरसं वा वि सूइयं वा असूइयं।
ओल्लं वा जइ वा सुक्कं मन्थु-कुम्मास-भोयणं ॥ ९८॥
उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं,
मुहा-लद्धं मुहा-जीवी भुञ्जेज्जा दोस-वज्जियं ॥ ९९॥
दुल्लहा उ मुहा-दाई, मुहा-जीवी वि दुल्लहा, ॥
मुहा-दाई मुहा-जीवी दो वि गच्छन्ति सोग्गइं ॥१००॥
॥ ति बेमि ॥

॥ पञ्चममध्ययनम् ॥ द्वितीय उद्देशकः ॥

पडिग्गहं संलिहित्ताणं लेव-मायाए संजए।
दुगन्धं वा सुगन्धं वा सव्वं भुञ्जे, न छड्डए ॥ १॥
सेज्जा निसीहियाए समावन्नो यँ गोयरे।
अयावयट्ठा भोच्चाण जइ तेण न संथरे ॥ २॥

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१ B अपरि°, H and Avach °डयं २ s हु
३ s मायाय ४ H and Avach व

तओ कारणमुप्पन्ने भत्तपाणं गवेसए ।
विहिणा पुव्व-वुत्तेण इमेणं उत्तरेण य ॥३॥
कालेण निक्खमे भिक्खू, कालेण य पडिक्कमे ।
अकालं च विवज्जेत्ता काले कालं समायरे ॥४॥
„अकाले चरसि भिक्खू, कालं न पडिलेहसि ।
अप्पाणं च किलामेसि, सन्निवेसं च गरिहसि" ॥५॥
सइ काले चरे भिक्खू, कुज्जा पुरिसकारियं ।
„अलाभो" त्ति न सोएज्जा, „तवो" त्ति अहियासए॥६॥
तहेवुच्चावया पाणा भत्तट्ठाए समागया ।
त-उज्जुयं न गच्छेज्जा, जयमेव परक्कमे ॥७॥
गोयरग्ग-पविट्ठो उ न निसीएज्ज कत्थई ।
कहं च न पबन्धेज्जा चिट्ठित्ताण व संजए ॥८॥
अग्गलं फलिहं दारं कवाडं वा वि संजए ।
अवलम्बिया न चिट्ठेज्जा गोयरग्ग-गओ मुणी ॥९॥
समणं माहणं वा वि किविणं वा वणीमगं ।
उवसंकमन्तं भत्तट्ठा पाणट्ठाए व संजए ॥१०॥
तं अइक्कमित्तु न पविसे, न चिट्ठे चक्खु-गोयरे ।
एगन्तमवक्कमित्ता तत्थ चिट्ठेज्ज संजए ॥११॥
वणीमगस्स वा तस्स दायगस्सुभयस्स वा ।
अप्पत्तियं सिया होज्जा लहुत्तं पवयणस्स वा ॥१२॥

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१ B पुव्व-उ० २ s °ट्ठाय ३ B लहुयत्तं

पडिसेहिए व दिन्ने वा तओ तम्मि नियत्तिए।
उवसंकमेज्ज भत्तट्ठा पाणट्ठाए व संजए ॥ १३ ॥
उप्पलं पउमं वा वि कुमुयं वा मगदन्तियं।
अन्नं वा पुप्फ सचित्तं तं च संलुञ्चिया दए ॥ १४ ॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ १५ ॥
उप्पलं पउमं वा वि कुमुयं वा मगदन्तियं।
अन्नं वा पुप्फ सच्चित्तं तं च सम्मद्दिया दए ॥ १६ ॥
तं भवे भत्तपाणं तु संजयाण अकप्पियं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ १७ ॥
सालुयं वा बिरालियं कुमुयं उप्पल-नालियं।
मुणालियं सासव-नालियं उच्छु-खण्डं अनिव्वुडं ॥ १८ ॥
तरुणगं वा पवालं रुक्खस्स तणगस्स वा।
अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥
तरुणियं वा छेवाडिं आमियं भज्जियं सइं।
देन्तियं पडियाइक्खे „न मे कप्पइ तारिसं“ ॥ २० ॥
तहा कोलमणुस्सिन्नं वेलुयं कासव-नालियं।
तिल-पप्पडगं नीमं आमगं परिवज्जए ॥ २१ ॥

१ s सचि°, B संचि°. २ B छिन्ना°. ३ B अणुस्सि°

तहेव चाउलं पिट्टं वियडं वा तत्त-निव्वुडं।
तिल-पिट्ठ पूइ-पिन्नागं आमगं परिवज्जए ॥ २२ ॥
कविट्टं माउलिङ्गं च मूलगं मूलगत्तियं।
आमं अ-सत्थ-परिणयं मणसा वि न पत्थए ॥ २३ ॥
तहेव फल-मन्थूणि बीय-मन्थूणि जाणिया।
बिहेलगं पियालं च आमगं परिवज्जए ॥ २४ ॥
समुयाणं चरे भिक्खू कुलं उच्चावयं सया।
नीयं कुलमइक्कम्म ऊसढं नाभिधारए ॥ २५ ॥
अदीणो वित्तिमेसेज्जा न विसीएज्ज पण्डिए।
अमुच्छिओ भोयणम्मि मायन्ने एसणा-रए ॥ २६ ॥
„बहुं पर-घरे अत्थि विविहं खाइम-साइमं“।
न तत्थ पण्डिओ कुप्पे, इच्छा देज्ज परो न वा ॥२७॥
सयणासण-वत्थं वा भत्तपाणं व संजए।
अदेन्तस्स न कुप्पेज्जा पच्चक्खे वि य दीसओ ॥ २८ ॥
इत्थियं पुरिसं वा वि डहरं वा महल्लगं।
वन्दमाणं न जाएज्जा, नो य णं फरुसं वए ॥ २९ ॥
जे न वन्दे न से कुप्पे, वन्दिओ न समुक्कसे,।
एवमन्नेसमाणस्स सामण्णमणुचिट्ठई ॥ ३० ॥

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१ B and Avach माउलिङ्ग
२ B H and Avach साइमं

सिया एगईओ लद्धुं लोभेण विणिगूहई।
"मा मेयं दाइयं सन्तं दट्ठूणं सयमायए" ॥ ३१ ॥
अत्तट्ठा-गुरुओ लुद्धो बहुं पावं पकुव्वई।
दुत्तोसओ य से होइ, निव्वाणं च न गच्छई ॥ ३२ ॥
सिया एगईओ लद्धुं विविहं पाण-भोयणं।
भद्दगं भद्दगं भोच्चा विवण्णं विरसमाहरे ॥ ३३ ॥
जाणन्तु ता इमे समणा "आययट्ठी अयं मुणी।
संतुट्ठो सेवई पन्तं लूह-वित्ती सुतोसओ" ॥ ३४ ॥
पूयणट्ठा जसो-कामी माण-सम्माण-कामए।
बहुं पसवई पावं, माया-सल्लं च कुव्वई ॥ ३५ ॥
सुरं वा मेरगं वा वि अन्नं वा मज्जगं रसं।
स-सक्खं न पिवे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥
पिया एगईओ तेणो न मे कोइ वियाणई।
तस्स पस्सह दोसाइं, निगडिं च सुणेह मे ॥ ३७ ॥
वड्ढई सोण्डिया तस्स माया-मोसं च भिक्खुणो।
अयसो य अनिव्वाणं सययं च असाहुया ॥ ३८ ॥
निच्चुव्विग्गो जहा तेणो अत्त-कम्मेहि दुम्मई।
तारिसो मरणन्ते वि नाराहेइ संवरं ॥ ३९ ॥
आयरिए नाराहेइ समणे यावि तारिसो।
गिहत्था वि णं गरहन्ति जेण जाणन्ति तारिसं ॥ ४० ॥

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१ B सुतोसुओ २ B माय-

एवं तु अगुण-प्पेही गुणाणं च विवज्जओ ।
तारिसो मरणन्ते वि नाराहेइ संवरं ॥ ४१ ॥
तवं कुव्वइ मेहावी, पणीयं वज्जए रसं ।
मज्ज-प्पमाय-विरओ तवस्सी अइउक्कसो ॥ ४२ ॥
तस्स पस्सह कल्लाणं अणेग-साहु-पूइयं ।
विउलं अत्थ-संजुत्तं कित्तइस्सं, सुणेह मे ॥ ४३ ॥
एवं तु गुण-प्पेही अगुणाणं च विवज्जओ ।
तारिसो मरणन्ते वि आराहेइ संवरं ॥ ४४ ॥
आयरिए आराहेइ समणे यावि तारिसो ।
गिहत्था वि णं पूयन्ति जेण जाणन्ति तारिसं ॥ ४५ ॥
तव-तेणे वइ-तेणे रूव-तेणे य जे नरे ।
आयार-भाव-तेणे य कुव्वई देव-किब्बिसं ॥ ४६ ॥
लद्धूण वि देवत्तं उववन्नो देव-किब्बिसे ।
तत्थावि से न याणाइ 'किं मे किच्चा इमं फलं?' ॥४७॥
तत्तो वि से चइत्ताणं लब्भिही एल-मूयगं ।
नरयं तिरिक्ख-जोणिं वा बोही जत्थ सु-दुल्लहा ॥४८॥
एयं च दोसं दट्ठूणं नायपुत्तेण भासियं ।
अणु-मायं पि मेहावी माया-मोसं विवज्जए ॥ ४९ ॥
सिक्खिऊण भिक्खेसण-सोहिं संजयाण बुद्धाण सगासे।
तत्थ भिक्खू सुप्पणिहिइन्दिए तिव्व-लज्ज गुणवं
विहरेज्जासि ॥ ५० ॥ त्ति बेमि ॥

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१ B पास° २ B लब्भइ ३ H मूकता and Avach (found मूगय ?)

(धम्मट्ठकहा.)

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नाण-दंसण-संपन्नं संजमे य तवे रयं।
गणिमागम-संपन्नं उज्जाणम्मि समोसढं ॥१॥
रायाणो रायमच्चा य माहणा अदुव खत्तिया।
पुच्छन्ति निहुयप्पाणो कहं भे आयार-गोयरो? ॥२॥
तेसिं सो निहुओ दन्तो सव्व-भूय-सुहावहो।
सिक्खाए सु-समाउत्तो आइक्खइ वियक्खणो ॥३॥
हन्दि धम्मत्थ-कामाणं निग्गन्थाणं सुणेह मे।
आयार-गोयरं भीमं सयलं दुरहिट्ठियं ॥४॥
नन्नत्थ एरिसं वुत्तं जं लोए परम-दुच्चरं।
विउल-ट्ठाण-भाइस्स न भूयं न भविस्सई ॥५॥
स-खुड्डग-वियत्ताणं वाहियाणं च जे गुणा।
अखण्ड-फुडिया कायव्वा तं सुणेह जहा तहा ॥६॥
दस अट्ठ य ठाणाइं जाइं बालो ऽवरज्झई।
तत्थ अन्नयरे ठाणे निग्गन्थत्ताओ भस्सई ॥७॥
वय-छक्कं काय-छक्कं अकप्पो गिहि-भायणं।
पलियङ्क निसेज्जा य सिणाणं सोभ-वज्जणं ॥८॥
तत्थिमं पढमं ठाणं महावीरेण देसियं।
अहिंसा निउणा दिट्ठा सव्वभूएसु संजमो ॥९॥

जावन्ति लोए पाणा तसा अदुव थावरा ।
ते जाणमजाणं वा न हणे नो व घायए ॥ १० ॥
सव्व-जीवा वि इच्छन्ति जीविउं न मरिज्जिउं ।
तम्हा पाण-वहं घोरं निग्गन्था वज्जयन्ति णं ॥ ११ ॥
अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।
हिंसगं न मुसं बूया नो वि अन्नं वयावए ॥ १२ ॥
मुसा-वाओ यं लोगम्मि सव्व-साहूहि गरहिओ ।
अविस्सासो य भूयाणं, तम्हा मोसं विवज्जए ॥ १३ ॥
चित्तमन्तमचित्तं वा अप्पं वा जइ वा बहुं ।
दन्त-सोहण-मेत्तं पि ओग्गहंसि अजाइया ॥ १४ ॥
तं अप्पणा न गेण्हन्ति नो विं गेण्हावए परं ।
अन्नं वा गेण्हमाणं पि नाणुजाणन्ति संजया ॥ १५ ॥
अवम्भचरियं घोरं पमायं दुरहिट्ठियं ।
नायरन्ति मुणी लोए भेयायंयण-वज्जिणो ॥ १६ ॥
मूलमेयमहम्मस्स महादोस-समुस्सयं ।
तम्हा मेहुण-संसग्गं निग्गन्था वज्जयन्ति णं ॥ १७ ॥
विंडमुब्भेइमं लोणं तेल्लं सप्पिं च फाणियं ।
न ते सन्निहिमिच्छन्ति नायपुत्त-वओ-रया ॥ १८ ॥

१ H and Avach नो वि घा° (नापि घा°)　२ H हिं
३ s व　४ s °ट्ठयं
५ B भेयायण विव°　६ B °संगि
७ B, s and Avach विं°

लोभस्सेसणुफासे मन्ने अन्नयरामवि ।
जे सिया सन्निही-कामे गिही पव्वइए न से ॥ १९ ॥
जं पि वत्थं व पायं वा कम्बलं पायपुञ्छणं ।
तं पि संजम-लज्जट्ठा धारेन्ति परिहरन्ति य ॥ २० ॥
न सो परिग्गहो वुत्तो नायपुत्तेण ताइणा ॥
„मुच्छा परिग्गहो वुत्तो" इइ वुत्तं महेसिणा ॥ २१ ॥
सव्वत्थुवहिणा बुद्धा संरक्खण-परिग्गहे ।
अवि अप्पणो वि देहम्मि नायरन्ति ममाइयं ॥ २२ ॥
अहो निच्चं तवो-कम्मं सव्व-बुद्धेहि वण्णियं ।
जा य लज्जा-समा वित्ती एग-भत्तं च भोयणं ॥ २३ ॥
सन्तिमे सुहुमा पाणा तसा अदुव थावरा ।
जाइं राओ अपासन्तो कहमेसणियं चरे? ॥ २४ ॥
उदओल्लं बीय-संसत्तं पाणा निव्वडिया महिं ।
दिया ताइं विवज्जेज्जा, राओ तत्थ कहं चरे? ॥ २५ ॥
एयं च दोसं दट्ठूणं नायपुत्तेण भासियं ।
सव्वाहारं न भुञ्जन्ति निग्गन्था राईभोयणं ॥ २६ ॥
पुढविकायं न हिंसन्ति मणसा वयस कायसा ।
तिविहेण करण-जोएण संजया सु-समाहिया ॥ २७ ॥
पुढविकायं विहिंसन्तो हिंसई उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥

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१ B °फासी २ जाव म° H
३ H and Avach निवडि° (निपतिता) ४ B रायभो°

तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं ।
पुढविकाय-समारम्भं जावज्जीवाए वज्जए ॥ २९ ॥
आउकायं न हिंसन्ति मणसा वयस कायसा ।
तिविहेण करण-जोएण संजया सु-समाहिया ॥ ३० ॥
आउकायं विहिंसन्तो हिंसई उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं ।
आउकाय-समारम्भं जावज्जीवाए वज्जए ॥ ३२ ॥
जायतेयं न इच्छन्ति पावगं जलइ[1]त्तए ।
तिक्खमन्नयरं सत्थं सव्वओ वि दुरासयं ॥ ३३ ॥
पाईणं पडिणं वा वि उड्ढं अणुदिसामवि ।
[2]अहे दाहिणओ वा[3] वि[3] दहे उत्तरओ वि य ॥ ३४ ॥
[4]भूयाणमेसमाघाओ हव्ववाहो, न संसओ ।
तं पईव-पयावट्ठा संजया किंचि[5] नारभे ॥ ३५ ॥
तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं ।
तेउकाय-समारम्भं जावज्जीवाए वज्जए ॥ ३६ ॥
अनिलस्स समारम्भं बुद्धा मन्नन्ति तारिसं ।
सावज्ज-बहुलं चेयं, नेयं ताईहि सेवियं ॥ ३७ ॥

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१ B जा°　　२ B अहो
३ H चापि and Avach (not वापि)　　४ B °याण
५ s किच

तालियण्टेण पत्तेण साहा-विहुयणेण वा ।
न ते वीइउमिच्छन्ति वीयावेऊण वा परं ॥ ३८ ॥
जं पि वत्थं व पायं वा कम्बलं पायपुञ्छणं ।
न ते वायमुईरन्ति जयं परिहरन्ति य ॥ ३९ ॥
तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं ।
वाउकाय-समारम्भं जावज्जीवाए वज्जए ॥ ४० ॥
वणस्सइं न हिंसन्ति मणसा वयस कायसा ।
तिविहेण करण-जोएण संजया सु-समाहिया ॥ ४१ ॥
वणस्सइं विहिंसन्तो हिंसई उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४२ ॥
तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं ।
वणस्सइ-समारम्भं जावज्जीवाए वज्जए ॥ ४३ ॥
तसकायं न हिंसन्ति मणसा वयस कायसा ।
तिविहेण करण-जोएण संजया सु-समाहिया ॥ ४४ ॥
तसकायं विहिंसन्तो हिंसई उ तयस्सिए ।
तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४५ ॥
तम्हा एयं वियाणित्ता दोसं दुग्गइ-वड्ढणं ।
तसकाय-समारम्भं जावज्जीवाए वज्जए ॥ ४६ ॥
जाइं चत्तारि ऽभोज्जाइं इसिणाहार-माइणि ।
ताइं तु विवज्जन्तो संजमं अणुपालए ॥ ४७ ॥

१ B वाउमु°.

पेएडं सेज्जं च वत्थं च चउत्थं पायमेव य ।
अकप्पियं न इच्छेज्जा, पडिगाहेज्ज कप्पियं ॥ ४८ ॥
जे नियागं ममायन्ति कीयमुद्देसियाहडं ।
वहं ते समणुजाणन्ति इइ वुत्तं महेसिणा ॥ ४९ ॥
तम्हा असण-पाणाइं कीयमुद्देसियाहडं ।
वज्जयन्ति ठियप्पाणो निग्गन्था धम्म-जीविणो ॥ ५० ॥
कंसेसु कंस-पाएसु कुण्ड-मोएसु वा पुणो ।
भुञ्जन्तो असण-पाणाइं आयारा परिभस्सइ ॥ ५१ ॥
सीओदग-समारम्भे मत्त-धोयणं-छड्डणे ।
जाइं छणन्ति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥
पच्छाकम्मं पुरेकम्मं सिया तत्थ न कप्पई ।
एयमट्ठं न भुञ्जन्ति निग्गन्था गिहि-भायणे ॥ ५३ ॥
आसन्दी-पलियङ्केसु मञ्च-मासालएसु वा ।
अणायरियमज्जाणं आसइत्तु सइत्तु वा ॥ ५४ ॥
नासन्दी-पलियङ्केसु न निसेज्जा न पीढए ।
निग्गन्था ऽपडिलेहाए वुद्ध-वुत्तमहिट्ठगा ॥ ५५ ॥
गम्भीर-विजया एए पाणा दुप्पडिलेहगा, ।
आसन्दी-पलियङ्का य एयमट्ठं विवज्जिया ॥ ५६ ॥
गोयरग्ग-पविट्ठस्स निसेज्जा जस्स कप्पई ।
इमेरिसमणायारं आवज्जइ अबोहियं ॥ ५७ ॥

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१ B इय　　२ B धोवण　　३ B °सेज्जाए
४ H and Avach °ड्डय

विवत्ती बम्भचेरस्स पाणाणं च वहे वहो ।
वणीमग-पडीघाओ पडिकोहो अगारिणं ॥ ५८ ॥
अगुत्ती बम्भचेरस्स इत्थीओ यावि सङ्कणं ।
कुसील-वड्ढणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पई ।
जराए अभिभूयस्स वाहियस्स तवस्सिणो ॥ ६० ॥
वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।
वोक्कन्तो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥
सन्तिमे सुहुमा पाणा घसासु भिलुगासु य ।
जे उ भिक्खू सिणायन्तो वियडेणुप्पिलावए ॥ ६२ ॥
तम्हा ते न सिणायन्ति सीएण उसिणेण वा ।
जावज्जीवं वयं घोरं असिणाणमहिट्ठगा ॥ ६३ ॥
सिणाणं अदुवा कक्कं लोद्धं पउमगाणि य ।
गायस्सुव्वट्टणट्ठाए नायरन्ति कयाइ वि ॥ ६४ ॥
नगिणस्स वा वि मुण्डस्स दीह-रोम-नहंसिणो ।
मेहुणा उवसन्तस्स किं विभूसाए कारियं! ॥ ६५ ॥
विभूसा-वत्तियं भिक्खू कम्मं बन्धइ चिक्कणं ।
संसार-सायरे घोरे जेणं पडइ दुरुत्तरे ॥ ६६ ॥

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१ B पडि०, a पडिग्घाओ २ a संकुज्जं
३ H in S and Avach भिलु० ४ B छवि०
५ Bej निग०, a लिगि०, Avach नग०

विभूसा-वत्तियं चेयं वुद्धा मन्नन्ति तारिसं।
सावज्ज-बहुलं चेयं, नेयं ताईहि सेवियं ॥६७॥
खवेन्ति अप्पाणममोह-दंसिणो
तवे रया संजम अज्जवे गुणे।
धुणन्ति पावाइ पुरे-कडाइं,
नवाइ पावाइ न ते करेन्ति ॥६८॥
सओवसन्ता अममा अकिंचणा
स-विज्ज-विज्जाणुगया जसंसिणो।
उउ-प्पसन्ने विमले व चन्दिमा
सिद्धिं विमाणाइ उवेन्ति ताइणो[1] ॥६९॥
॥ त्ति बेमि ॥

(वक्कसुद्धी.)

॥ सप्तममध्ययनम् ॥

चउण्हं खलु भासाणं परिसंखाय पन्नवं।
दोण्हं तु विणयं सिक्खे, दो न भासेज्ज सव्वसो ॥१॥
जा य सच्चा अवत्तव्वा सच्चामोसा य जा मुसा।
जा य बुद्धेहि ऽणाइण्णा न तं भासेज्ज पन्नवं ॥२॥
असच्चमोसं सच्चं च अणवज्जमकक्कसं[2]।
समुप्पेहमसंदिद्धं गिरं भासेज्ज पन्नवं ॥३॥

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१ a नाइणा　　२ H and Avach अणावज्जं

एयं च अट्ठमन्नं वा जं तु नामेइ सासयं।
स भासं सच्चमोसं पि तं पि धीरो विवज्जए ॥४॥
वितहं पि तहामोत्तिं जं गिरं भासए नरो।
तम्हा सो पुट्ठो पावेणं, किं पुण जो मुसं वए ॥५॥
तम्हा 'गच्छामो, वक्खामो, अमुगं वा णे भविस्सई।
अहं वा णं करिस्सामि, एसो वा णं करिस्सई' ॥६॥
एवमाई उ जा भासा एस-कालम्मि सङ्किया।
संपयाईय-मट्ठे वा तं पि धीरो विवज्जए ॥७॥
अईयम्मि य कालम्मी पच्चुप्पन्न-मणागए।
जमट्ठं तु न जाणेज्जा 'एवमेयं' ति नो वए ॥८॥
अईयम्मि य कालम्मी पच्चुप्पन्न-मणागए।
जत्थ सङ्का भवे तं तु 'एवमेयं' ति नो वए ॥९॥
अईयम्मि य कालम्मी पच्चुप्पन्न-मणागए।
निस्सङ्कियं भवे जं तु 'एवमेयं' ति निद्दिसे ॥१०॥
तहेव फरुसा भासा गुरु-भूओवघाइणी।
सच्चा वि सा न वत्तव्वा जओ पावस्स आगमो ॥११॥
तहेव काणं 'काणे' त्ति पण्डगं 'पण्डगे' त्ति वा।
वाहियं वा वि 'रोगि' त्ति तेणं 'चोरे' त्ति नो वए ॥१२॥
एएणन्नेण अट्ठेण परो जेणुवहम्मई।
आयार-भाव-दोस-न्नू न तं भासेज्ज पन्नवं ॥१३॥

१ H थोव-थोवं.

तहेव 'होले' 'गोले' त्ति 'साणे' वा 'वसुले' त्ति य।
'दमए' 'दूहए' वा वि नं तं भासेज्ज पन्नवं ॥१४॥
अज्जिए पज्जिए वा वि अम्मो माउसिउ त्ति य।
पिउंस्सिए भाइणेज्जं त्ति धूए नत्तुणिए त्ति य ॥१५॥
हले हले त्ति अन्ने त्ति भट्टे सामिणि गोमिणि।
होले गोले वसुले त्ति इत्थियं नेवमालवे ॥१६॥
नामधेज्जेण णं बूया इत्थी-गोत्तेण वा पुणो।
जहारिहमभिगिज्झ आलवेज्ज लवेज्ज वा ॥१७॥
अज्जए पज्जए वा वि बप्पो चुल्ल-पिउ त्ति य।
माउला भाइणेज्ज त्ति पुत्ते नत्तुणिय त्ति य ॥१८॥
हे हो हले त्ति अन्नं त्ति भट्टा सामिय गोमिय।
होल गोल वसुलं त्ति पुरिसं नेवमालवे ॥१९॥
नामधेज्जेण णं बूया पुरिस-गोत्तेण वा पुणो।
जहारिहमभिगिज्झ आलवेज्ज लवेज्ज वा ॥२०॥
पञ्चिन्दियाण पाणाणं 'एस इत्थी, अयं पुमं'।
जाव णं न विजाणेज्जा ताव जाइ त्ति आलवे ॥२१॥
तहेव मणुसं पसुं पक्खिं वा वि सरीसिवं।
'थूले पमेइले वज्झे पाइमे' त्ति य नो वए ॥२२॥

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१ B नेयं, H नैव
२ B पियस्सिए
३ Bs भाय°
४ B °णिय
५ s भाय°
६ BH हे हो हले त्ति
७ s अन्नि, B अन्ने
८ Bs °सुलि

परिवुड्ढे त्ति णं बूया, बूया उवचिए त्ति य ।
संजाए पीणिए वा वि महाकाए त्ति आलवे ॥२३॥
तहेव गाओ दुज्झाओ, दम्मा गो-रहग त्ति य ।
वाहिमा रह-जोग्ग त्ति, नेवं भासेज्ज पन्नवं ॥२४॥
जुवं-गवे त्ति णं बूया, धेणुं रसदय त्ति य ।
रहस्से महल्लए वा वि वए संवहणे त्ति य ॥२५॥
तहेव गन्तुमुज्जाणं पव्वयाणि वणाणि य ।
रुक्खा महल्ल पेहाए नेवं भासेज्ज पन्नवं ॥२६॥
अलं पासाय-खम्भाणं तोरणाणं गिहाण य[1] ।
फलिहग्गल-नावाणं अलं उदग-दोणिणं ॥२७॥
पीढए चङ्गबेरे य नङ्गले मइये सिया ।
जन्त-लट्ठी व नाभी वा गण्डिया[2] व अलं सिया ॥२८॥
आसणं सयणं जाणं होज्जा वा किंचुवस्सए[3] ।
भूओवघाइणिं भासं नेवं भासेज्ज पन्नवं ॥२९॥
तहेव गन्तुमुज्जाणं पव्वयाणि वणाणि य ।
रुक्खा महल्ल पेहाए एवं भासेज्ज पन्नवं ॥३०॥
जाइमन्ता इमे रुक्खा दीह-वट्टा महालया ।
पयाय-साला विडिमा वए दरिसणि त्ति य ॥३१॥
तहा फलाइ पक्काइं पाय-खज्जाइ नो वए ।
वेलोइयाइ टालाइं वेहिमाइं[4] ति नो वए ॥३२॥

१ Bs °णाणि गिहाणि य
२ s दण्डि°
३ s B किंतु°
४ s वेहिम च त्ति

असंथडा[1] इमे अम्बा बहु-निव्वट्टिमा[2] फला ।
वएज्ज बहु-संभूया भूय-रूव त्ति वा पुणो ॥३३॥
तहोसहीओ[3] पक्काओ नीलियाओ छवी इ[4] य ।
लाइमा भज्जिमाओ त्ति पिहु-खज्ज त्ति नो वए ॥३४॥
रूढा बहु-संभूया थिरा ऊसढा वि य ।
गब्भियाओ पसूयाओ ससाराओ त्ति आलवे ॥३५॥
तहेव संखडिं नच्चा किच्चं कज्जं ति नो वए ।
तेणगं वा वि वज्झे त्ति, सु-तित्थे[5] त्ति य आवगा ॥३६॥
संखडिं संखडिं बूया, पणियट्ठं ति तेणगं, ।
'बहु-समाणि तित्थाणि आवगाणं' वियागरे ॥३७॥
तहा नईओ पुण्णाओ काय-तिज्ज त्ति नो वए ।
नावाहि तारिमाओ त्ति पाणि-पेज्ज त्ति नो वए ॥३८॥
बहु-वाहडा अगाहा बहु-सलिलुप्पिलोदगा ।
बहु-वित्थडोदगा यावि, एवं भासेज्ज पन्नवं ॥३९॥
तहेव सावज्जं जोगं परस्सट्ठाए निट्ठियं ।
कीरमाणं ति वा नच्चा सावज्जं नालवे[6] मुणी ॥४०॥
सुकडे त्ति सुपक्के त्ति सुछिन्ने सुहडे मडे ।
सुनिट्ठिए सुलट्ठे त्ति सावज्जं वज्जए मुणी ॥४१॥

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१ *H* *as* *S* असख°, *to write* असथ°? (असमर्था)
२ H निर्वतित फ°   ३ Bs and Avach तहेवोस°
४ H छवय इति वा   ५ Bs सुत्तित्थे   ६ Bs न लवे

पयत्त-पक्के त्ति व पक्कमालवे,
पयत्त-छिन्न त्ति व छिन्नमालवे, ।
पयत्त-लट्ठ त्ति व कम्म-हेउयं,
पहार-गाढ त्ति व गाढमालवे ॥ ४२ ॥
सव्वुक्कसं परग्घं वा अउलं नत्थि एरिसं ।
अचक्कियमवत्तव्वं अचियत्तं चेव नो वए ॥ ४३ ॥
'सव्वमेयं वइस्सामि, सव्वमेयं' त्ति नो वए ।
अणुवीइ सव्वं सव्वत्थ एवं भासेज्ज पन्नवं ॥ ४४ ॥
सुं-क्कियं वा सु-विक्कीयं अकिज्जं किज्जमेव वा ।
'इमं गेण्हं, इमं मुञ्च पणियं' नो वियागरे ॥ ४५ ॥
अप्पग्घे वा महग्घे वा कए वं विक्कए वि वा ।
पणियट्ठे समुप्पन्ने अणवज्जं वियागरे ॥ ४६ ॥
तहेवासंजयं धीरो 'आस, एहि करेहि वा
सय, चिट्ठ, वयाहि' त्ति नेवं भासेज्ज पन्नवं ॥ ४७ ॥
बहवे इमे असाहू लोए वुच्चन्ति साहुणो ।
न लवे असाहुं साहु त्ति, साहुं साहु त्ति आलवे ॥ ४८ ॥
नाण-दंसण-संपन्नं संजमे य तवे रयं ।
एवं-गुण-समाउत्तं संजयं साहुमालवे ॥ ४९ ॥

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१ H in S °क्कसं   २ B °व्वीय.
३ H in S सु-क्कीयं.   ४ s सु-यिक्कियं.
५ H गृह्णीयात्. Avach. गृहाण   ६ B वा
७ Bs सयं.   ८ H and Avach. नाल्पवे.

वाणं मणुयाणं च तिरियाणं च वुग्गहे।
प्रमुयाणं जओ होउ मा वा होउ त्ति नो वए ॥५०॥
शओ वुट्ठं व सीउण्हं खेमं धायं सिवं ति वा।
कया णु होज्ज एयाणि मा वा होउ त्ति नो वए ॥५१॥
　　तहेव मेहं व नहं व माणवं
　　　　न देव देव त्ति गिरं वएज्जा।
　　'संम्मुच्छिए उन्नए वा पओए'
　　　　वएज्ज वा 'वुंट्ठे बलाहए' त्ति ॥५२॥
अन्तलिक्ख त्ति णं बूया गुज्झाणुचरिय त्ति य।
रिद्धिमन्तं नरं दिस्स 'रिद्धिमन्तं' ति आलवे ॥५३॥
　　तहेव सावज्जणुमोयणी गिरा
　　　　ओहारिणी जा य परोवघाइणी।
　　से कोह लोह भयसा व माणवो
　　　　न हासमाणो वि गिरं वएज्जा ॥५४॥
　　संवक्क-सुद्धिं समुपेहियाँ मुणी,
　　　　गिरं च दुट्ठं परिवज्जए सया।
　　मियं अदुट्ठं अणुवीइ भासए
　　　　सयाण मज्झे लहई पसंसणं ॥५५॥

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१ H and Avach विग्गहे　　२ Bs समु°
३ B वुट्ठ　　४ H and Avach सवक्क and सव्वक्क
५ H and Avach समिच्च instead of optative
६ B °वीय

भासाए दोसे य गुणे य जाणिया
तीसे य दुट्ठे परिवज्जए सया ।
छसु संजए सामणिए सया जए
वएज्ज बुद्धे हियमाणुलोमियं ॥ ५६ ॥
परिक्ख-भासी सुसमाहिइन्दिए
चउक्कसायावगए अणिस्सिए ।
स निद्धुणे धुत्त-मलं पुरे-कडं,
आराहए लोगमिणं तहा परं ॥ ५७ ॥ त्ति बेमि ॥



(आयारपणिही.)

॥ अष्टममध्ययनम् ॥

आयार-पणिहिं लद्धुं जहा कायव्व भिक्खुणा ।
तं भे उदाहरिस्सामि आणुपुव्विं, सुणेह मे ॥ १ ॥
पुढवि दग अगणि मारुय तण रुक्ख स-बीयगा ।
तसा य पाणा जीव त्ति इइ वुत्तं महेसिणा ॥ २ ॥
तेसिं अच्छण-जोएण निच्चं होयव्वयं सिया ।
मणसा काय वक्केण, एवं भवइ संजए ॥ ३ ॥
पुढवि भित्ति सिलं लेलुं नेव भिन्दे न संलिहे ।
तिविहेण करण-जोएण संजए सु-समाहिए ॥ ४ ॥

१ * भासाय

ङ्ग-पुढवीए न निसिए ससरक्खम्मि य आसणे।
मज्जित्तु निसीएज्जा जाइत्ता जस्स ओग्गहं ॥ ५ ॥
ीओदगं न सेवेज्जा सिला-वुट्ठं हिमाणि य।
सिणोदगं तत्त-फासुयं पडिगाहेज्ज संजए ॥ ६ ॥
दओल्लं अप्पणो कायं नेव पुञ्छे न संलिहे।
तमुप्पेह तहा-भूयं नो णं संघट्टए मुणी ॥ ७ ॥
इङ्गालं अगणिं अच्चिं अलायं वा स-जोइयं।
न उञ्जेज्जा न घट्टेज्जा नो णं निव्वावए मुणी ॥ ८ ॥
तालियण्टेण पत्तेण साहा-विहुयणेण वा।
न वीएज्ज अप्पणो कायं बाहिरं वा वि पोग्गलं ॥९॥
तण-रुक्खं न छिन्देज्जा फलं मूलं व कस्सई।
आमगं विविहं बीयं मणसा वि न पत्थए ॥ १० ॥
गहणेसु न चिट्ठेज्जा बीएसु हरिएसु वा।
उदगम्मि तहा निच्चं उत्तिङ्ग-पणगेसु वा ॥ ११ ॥
तसे पाणे न हिंसेज्जा वाया अदुव कम्मुणा।
उवरओ सव्वभूएसु पासेज्ज विविहं जगं ॥ १२ ॥
अट्ठ सुहुमाइ पेहाए जाइं जाणित्तु संजए।
दयाहिगारी भूएसु आस चिट्ठ सएहि वा ॥ १३ ॥
कयराइ अट्ठ सुहुमाइं जाइं पुच्छेज्ज संजए?।
इमाइ ताइ मेहावी आइक्खेज्ज वियक्खणे ॥ १४ ॥

१ ८ पेहाइं. H and Avach प्रेक्ष्य

सिणेहं पुप्फ-सुहुमं च पाणुत्तिङ्गं तहेव य।
पणगं वीय हरियं च अण्ड-सुहुमं च अट्ठमं ॥ १५॥
एवमेयाणि जाणित्ता सव्व-भावेण संजए।
अप्पमत्ते जए निच्चं सव्विन्दिय-समाहिए ॥ १६॥
धुवं च पडिलेहेज्जा जोगसा पाय-कम्बलं।
सेज्जमुच्चारभूमिं च संथारं अदुवासणं ॥ १७॥
उच्चारं पासवणं खेलं सिङ्घाण जल्लियं।
फासुयं पडिलेहित्ता परिट्ठावेज्ज संजए ॥ १८॥
पविसित्तु परागारं पाणट्ठा भोयणस्स वा।
जयं चिट्ठे, मियं भासे, न यं रूवेसु मणं करे ॥ १९॥
बहुं सुणेइ कण्णेहिं, बहुं अच्छीहि पेच्छई,।
न य दिट्ठं सुयं सव्वं भिक्खू अक्खाउमरिहई ॥ २०॥
सुयं वा जइ वा दिट्ठं न लवेज्जोवघाइयं।
न य केणइ उवाएणं गिहि-जोगं समायरे ॥ २१॥
निट्ठाणं रस-निज्जूढं भद्दगं पावगं ति वा।
पुट्ठो वा वि अपुट्ठो वा लाभालाभं न निद्दिसे ॥२२॥
न य भोयणम्मि गिद्धो चरे उञ्छं अयम्पिरो।
अफासुयं न भुञ्जेज्जा कीयमुद्देसियाहडं ॥ २३॥
सन्निहिं च न कुव्वेज्जा अणु-मायं पि संजए।
मुहा-जीवी असंबुद्धे हवेज्ज जग-निस्सिए ॥ २४॥

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१ 8 ०मत्तो   २ य not in H
३ H in S and Avach भानवे०   ४ चमंबद्दे H

लूह-वित्ती सु-संतुट्ठे अप्पिच्छे सुहरे[1] सिया ।
आसुरत्तं न गच्छेज्जा सोच्चाणं जिण-सासणं ॥ २५ ॥
कण्ण-सोक्खेहि सद्देहिं पेमं नाभिनिवेसए ।
दारुणं कक्कसं फासं काएण अहियासए ॥ २६ ॥
खुहं पिवास दुस्सेज्जं सीउण्हं अरई भयं ।
अहियासे अव्वहिओ, देहे दुक्खं महा-फलं ॥ २७ ॥
अत्थंगयम्मि आइच्चे पुरत्था य अणुग्गए ।
आहारमइयं सव्वं मणसा वि न पत्थए ॥ २८ ॥
अतिन्तिणे अचवले अप्प-भासी मियासणे ।
हवेज्ज उयरे दन्ते, थोवं लद्धुं न खिंसए ॥ २९ ॥
न बाहिरं परिभवे, अत्ताणं न समुक्कसे, ।
सुय-लाभे न मज्जेज्जा जच्चा तवसि बुद्धिए ॥ ३० ॥
से जाणं अजाणं वा कट्टु आहम्मियं पयं ।
संवरे खिप्पमप्पाणं, बीयं तं न समायरे ॥ ३१ ॥
अणायारं परक्कम्म नेव गूहे, न निण्हवे ।
सुई सया वियड-भावे असंसत्ते जिइन्दिए ॥ ३२ ॥
अमोहं वयणं कुज्जा आयरियस्स महप्पणो, ।
तं परिगिज्झ वायाए कम्मुणा उववायए ॥ ३३ ॥
अधुवं जीवियं नच्चा सिद्धि-मग्गं वियाणिया ।
विणियट्टेज्ज भोगेसु आउं परिमियमप्पणो ॥ ३४ ॥

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[1] B सुभरे

([1]बलं थामं च पेहाए सद्धामारोगमप्पणो ।
खेत्तं कालं च विन्नाय तह[2]प्पाणं न जुञ्जए ॥)
जरा जाव न पीलेइ वाही जाव न वड्ढई ।
जा[3]विन्दिया न हायन्ति ताव धम्मं समायरे ॥ ३५ ॥
कोहं माणं च मायं च लोभं च पाव-वड्ढणं ।
वमे चत्तारि दोसे उ इच्छन्तो हियमप्पणो ॥ ३६ ॥
[4]कोहो पीइं पणासेइ, माणो विणय-नासणो ।
माया मित्ताणि नासेइ, लोभो सब्ब-विणासणो ॥३७॥
उवसमेण हणे कोहं, माणं मद्दवया जिणे ।
मायं चज्जव-भावेण, लोभं संतोसओ जिणे ॥ ३८ ॥

[4]कोहो य माणो य अणिग्गहीया
माया य लोभो य पवड्ढमाणा ।
चत्तारि एए कसिणा कसाया
सिञ्चन्ति मूलाइं पुणब्भवस्स ॥ ३९ ॥
[5]राइणिएसु विणयं पउञ्जे,
धुव-सीलयं सययं हावएज्जा ।
कुम्मो व्व अल्लीण-पलीण-गुत्तो
परक्कमेज्जा तव-संजमम्मि ॥ ४० ॥

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१ This śloka is found only in B and the Avach (and interpolated in e 3)

२ J तहत्ताण न जोजए ३ S जाव इ०

४ H in S कोहं ५ Bs राय०

विसएसु मणुन्नेसु पेम नाभिनिवेसए ।
अणिच्चं तेसि विन्नाय परिणाम पोग्गलाण उ ॥५८॥
पोग्गलाण परीणामं तेसि नच्चा जहा तहा ।
विणीय तण्हो विहरे सीईभूएण अप्पणा ॥ ५९ ॥
जाए सद्धाए निक्खन्तो परियाय ट्ठाणमुत्तम ।
तमेव अणुपालेज्जा गुणे आयरिय सम्मए ॥ ६० ॥

तव चिमं संजम जोगयं च
सज्झाय जोगं च सया अहिट्ठए ।
सूरे व सेणाए समत्त माउहे
अलमप्पणो होइ अलं परेसि ॥ ६१ ॥
सज्झाय सज्झाण रयस्स ताइणो
अपाव भावस्स तवे रयस्स ।
विसुज्झई ज से[१] मलं पुरे कड
समीरियं रुप्प मलं व जोइणा ॥ ६२ ॥
से तारिसे दुक्ख सहे जिइन्दिए
सुएण जुत्ते अममे अकिंचणे ।
विरायई कम्म घणम्मि अवगए
कसिणब्भ पुडावगमे व चन्दिम ॥६३॥ त्ति बेमि

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१ ॥ सि (जसि ?)

(विणयसमाही.)

॥ नवममध्ययनम् ॥ प्रथम उद्देशकः ॥

थम्भा व कोहा व मयं-प्पमाया
गुरुस्सगासे विणयं न सिक्खे ।
सो चेव ओ तस्स अभूइ-भावो,
फलं व कीयस्स वहाय होइ ॥१॥
जे यावि मन्द त्ति गुरुं विइत्ता
डहरे इमे अप्प-सुए त्ति नच्चा ।
हीलन्ति मिच्छं पडिवज्जमाणा
करेन्ति आसायण ते गुरूणं ॥२॥
पगईए मन्दा वि भवन्ति एगे
डहरा वि य जे सुय-बुद्धोववेया ।
आयारमन्ता गुण सुट्ठियप्पा
जे हीलिया सिहिरिव भास कुज्जा ॥३॥
जे यावि नागं डहरं ति नच्चा
आसायए से अहियाय होइ ।
एवायरियं पि हु हीलयन्तो
नियच्छई जाइ-पहं खु मन्दे ॥४॥

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१ H and Avach माय
२ B गुरु स° H and Avach गुरो
३ H विणए न चिट्ठे

आसीविसो यावि परं सु-रुट्ठो
किं जीव-नासाओ परं नु कुज्जा?।
आयरिय-पाया पुण अप्पसन्ना,
अबोहि-आसायण नत्थि मोक्खो ॥५॥
जो पावगं जलियमवक्कमेज्जा
आसीविसं वा वि हु कोवएज्जा।
जो वा विसं खायइ जीवियट्ठी
एसोवमासायणया गुरूणं ॥६॥
सिया हु से पावय नो डहेज्जा,
आसीविसो वा कुविओ न भक्खे।
सिया विसं हालहलं न मारे,
न यावि मोक्खो गुरु-हीलणाए ॥७॥
जो पव्वयं सिरसा भेत्तुमिच्छे
सुत्तं व सीहं पडिबोहएज्जा।
जो वा दए सत्ति-अग्गे पहारं
एसोवमासायणया गुरूणं ॥८॥
सिया हु सीसेण गिरिं पि भिन्दे
सिया हु सीहो कुविओ न भक्खे।
सिया न भिन्देज्ज व सत्ति-अग्गं
न यावि मोक्खो गुरु-हीलणाए ॥९॥

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१ B जीवि

आयरिय पाया पुण अप्पसन्ना,
आबोहि-आसासण नत्थि मोक्खो।
तम्हा अणाबाह-सुहाभिकङ्खी
गुरु-प्पसायाभिमुहो रमेज्जा ॥ १० ॥
जहाहियग्गी जलणं नमंसे
नाणाहुई-मन्त-पयाभिसित्तं।
एवायरियं उवचिट्ठएज्जा
अणन्त-नाणोवगओ वि सन्तो ॥ ११ ॥
जस्सन्तिए धम्म-पयाइ सिक्खे
तस्सन्तिए विणइयं पउञ्जे।
सक्कारए सिरसा पञ्जलीओ
काय-ग्गिरा „भो" मणसा य निच्चं ॥ १२ ॥
लज्जा दया संजम बम्भचेरं
कल्लाण-भागिस्स विसोहि-ठाणं।
जे मे गुरू सययमणुसासयन्ति
ते हं गुरू सययं पूययामि ॥ १३ ॥
जहा निसन्ते तवणच्चिमाली
पभासई केवल-भारहं तु।
एवायरिओ सुय-सील-बुद्धिए
विरायई सुर-मज्झे व इन्दो ॥ १४ ॥

१ B मयय अणु०. २ s भारह केवलं तु.

जहा ससी कोमुइ-जोग-जुत्ते
　नक्खत्त-तारा-गण-परिवुडप्पा ।
खे सोहई विमले अब्भ-मुक्के,
　एवं गणी सोहइ भिक्खु-मज्झे ॥ १५ ॥
महागरा आयरिया महेसी
　समाहि-जोगे सुय-सील-बुद्धिए ।
संपाविउ-कामे अणुत्तराइं
　आराहए, तोसए धम्म-कामी ॥ १६ ॥
सोच्चाण मेहावि-सुभासियाइं
　सुस्सूसए आयरियंप्पमत्तो ।
आराहइत्ताण गुणे अणेगे
　से पावई सिद्धिमणुत्तरं ति ॥ १७ ॥ बेमि ॥



॥ नवममध्ययनम् ॥ द्वितीय उद्देशकः ॥

मूलाओ खन्ध-प्पभवो दुमस्स,
　खन्धाओ पच्छा समुवेन्ति साहा ।
साह-प्पसाहा विरुहन्ति पत्ता,
　तओ से पुप्फं च फलं रसो य ॥ १ ॥

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१ B जुत्तो　　२ B आयरियमप्प०

एवं धम्मस्स विणओ मूलं, परमो से मोक्खो ।
जेण कित्ति सुयं[1] सग्घं निस्सेसं चाभिगच्छई[2] ॥ २ ॥
जे य चण्डे मिए थद्धे दुव्वाई नियडी सढे ।
वुज्झई से अविणीयप्पा कट्ठं सोय-गयं जहा ॥ ३ ॥
विणयं पि जो उवाएण चोइओ कुप्पई नरो ।
दिव्वं सो सिरिमेज्जन्तिं दण्डेण पडिसेहए ॥ ४ ॥
तहेव अविणीयप्पा उववज्झा हया गया ।
दीसन्ति दुहमेहन्ता आभिओगमुवट्ठिया ॥ ५ ॥
तहेव सुविणीयप्पा उववज्झा हया गया ।
दीसन्ति सुहमेहन्ता इड्ढिं पत्ता महायसा ॥ ६ ॥
तहेव अविणीयप्पा लोगंसि नर-नारिओ ।
दीसन्ति दुहमेहन्ता छाया ते विगलिन्दिया ॥ ७ ॥
दण्ड-सत्थ-परिजुण्णा असब्भ-वयणेहि य ।
कलुणा विवन्न[3]-छन्दा खुप्पिवासाए परिगया ॥ ८ ॥
तहेव सुविणीयप्पा लोगंसि नर-नारिओ ।
दीसन्ति सुहमेहन्ता इड्ढिं पत्ता महायसा ॥ ९ ॥
तहेव अविणीयप्पा देवा जक्खा य गुज्झगा ।
दीसन्ति दुहमेहन्ता आभिओगमुवट्ठिया ॥ १० ॥
तहेव सुविणीयप्पा देवा जक्खा य गुज्झगा ।
दीसन्ति सुहमेहन्ता इड्ढिं पत्ता महायसा ॥ ११ ॥

१ Bs सिग्घ　　२ H and Avach चाधि°
३ H and Avach व्यापन्न

आयरिय-उवज्झायाणं सुस्सूसा-वयणं-करा ।
सिं सिक्खा पवड्ढन्ति जल-सित्ता इव पायवा ॥१२॥
प्पणट्ठा परट्ठा वा सिप्पा नेउणियाणि य ।
ाहिणो उवभोगट्ठा इहलोगस्स कारणा ॥ १३ ॥
ण बन्धं वहं घोरं परियावं च दारुणं ।
सिक्खमाणा नियच्छन्ति जुत्ता ते ललिइन्दिया ॥१४॥
वि तं गुरुं पूयन्ति तस्स सिप्पस्स कारणा ।
सक्कारेन्ति नमंसन्ति तुट्ठा निद्देस-वत्तिणो ॥ १५ ॥
किं पुण जे सुय-ग्गाही अणन्त-हिय-कामए! ।
आयरिया जं वए भिक्खू तम्हा तं नाइवत्तए ॥ १६ ॥
नीयं सेज्जं गइं ठाणं, नीयं च आसणाणि य,
नीयं च पाए वन्देज्जा[2], नीयं कुज्जा य अञ्जलिं ॥१७॥
संघट्टइत्ता काएणं तहा उवहिणा-मवि ।
„खमेह अवराहं मे“ वएज्ज „न पुणो“ त्ति य ॥१८॥
दुग्गओ वा पओएणं चोइओ वहई रहं, ।
एवं दुबुद्धि किच्चाणं वुत्तो वुत्तो पकुव्वई ॥ १९ ॥
[3](आलवन्ते लवन्ते वा न निसेज्जाए पडिस्सुणे ।
मोत्तूणं आसणं धीरो सुस्सूसाए पडिस्सुणे ॥)

१ B कारण, H °र्णं २ s वन्दित्ता
३ This śloka after 19 only in s and without comment

कालं छन्दोवयारं च पडिलेहित्ताण हेउहिं ।
तेणं तेणं उवाएहिं तं तं संपडिवायए ॥ २० ॥
विवत्ती अविणीयस्स, संपत्ती विणियस्स य ।
जस्सेयं दुहओ नायं सिक्खं से अभिगच्छई ॥ २१ ॥

जे यावि चण्डे मइ-इड्ढि-गारवे
पिसुणे नरे साहस हीण-पेसणे ।
अदिट्ठ-धम्मे विणए अकोविए
असंविभागी न हु तस्स मोक्खो ॥ २२ ॥
निद्देस-वत्ती पुण जे गुरूणं
सुयत्थ-धम्मा विणयम्मि कोविया ।
तरित्तु ते ओहमिणं दुरुत्तरं
खवित्तु कम्मं गइमुत्तमं गय ॥ २३ ॥ त्ति बेमि ॥



॥ नवममध्ययनम् ॥ तृतीय उद्देशकः ॥

आयरियग्गिमिवाहियग्गी
सुस्सूसमाणो पडिजागरेज्जा ।
आलोइयं इङ्गियमेव नच्चा
जो छन्दमाराहयई स पुज्जो ॥ १ ॥

१ a तेहिं तेहिं, H and Avach तेन तेनोपायेन
२ H and Avach पधि०
३ B₄ चालोइय



आयार-मट्ठा विणयं पउञ्जे
सुस्सूसमाणो परिगिज्झ वक्कं।
जहोवइट्ठं अभिकङ्खमाणो
गुरुं तु नासाययई, स पुज्जो ॥ २॥
रांइणिएसु विणयं पउञ्जे
डहरा वि य जे परियाय-जेट्ठा।
नियँत्तणे वट्टइ सच्च-वाई
ओवायवं वक्क-करे, स पुज्जो ॥ ३॥
अन्नाय-उञ्छं चरई विसुद्धं
जवणट्ठया समुयाणं च निच्चं।
अलद्धुयं नो परिदेवएज्जा,
लद्धुं न विकंथयई, स पुज्जो ॥ ४॥
संथार-सेज्जासण-भत्तपाणे
अप्पिच्छया अइलाभे वि सन्ते।
जो एवमप्पाणभितोसएज्जा
संतोस-पाहन्न रए स पुज्जो ॥ ५॥
सक्का सहेउं आसाए कण्टया
अओमया उच्छहया नरेणं।
अणासए जो उ सहेज्ज कण्टए
वईमए कण्ण-सरे स पुज्जो ॥ ६॥

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१ a एडिणि° २ Bs नासायई
३ Bs, H in S and Avach रायणि°
४ H and Avach नीवत्ते

मुहुत्त-दुक्खा उ हवन्ति कण्टया
अओमया, ते वि तओ सु-उद्धरा।
वाया-दुरुत्ताणि दुरुद्धराणि
वेराणुबन्धीणि महब्भयाणि ॥ ७ ॥
समावयन्ता वयणाभिघाया
कण्णं-गया दुम्मणियं जणन्ति।
धम्मो त्ति किच्चा परमग्ग-सूरे
जिइन्दिए जो सहई स पुज्जो ॥ ८ ॥
अवण्ण-वायं च परम्मुहस्स
पच्चक्खओ पडिणीयं च भासं।
ओहारिणिं अप्पियकारिणिं च
भासं न भासेज्ज सया, स पुज्जो ॥ ९ ॥
अलोलुए अक्कुहए अमाई
अपिसुणे यावि अदीण-वित्ती।
नो भावए नो वि य भावियप्पा
अकोउहल्ले य सया स पुज्जो ॥ १० ॥
गुणेहि साहू, अगुणेहि ऽसाहू,
गेण्हाहि साहू-गुण, मुञ्चसाहू।
वियाणिया अप्पगमप्पएणं
जो राग-दोसेहि समो स पुज्जो ॥ ११ ॥

१ ⁸ इ   २ B अकु॰.

तहेव डहरं व महल्लगं वा
इत्थी पुमं पव्वइयं गिहिं वा।
नो हीलए नो वि य खिंसएज्जा,
थम्भं च कोहं च चए, स पुज्जो ॥ १२ ॥

जे माणिया सययं माणयन्ति
जत्तेण कन्नं व निवेसयन्ति।
ते माणए माणरिहे तवस्सी
जिइन्दिए सच्च-रए, स पुज्जो ॥ १३ ॥

तेसिं गुरूणं गुणसागराणं
सोच्चाण मेहावि सुभासियाइं।
चरे मुणी पञ्चरए तिगुत्तो
चउक्कसायावगए, स पुज्जो ॥ १४ ॥

गुरुमिह सययं पडियरिय मुणी
जिण-वय-निउणे[1] अभिगम-कुसले।
धुणिय रय-मलं पुरे-कडं
भासुरमउलं गइं गय ॥ १५ ॥ त्ति बेमि ॥

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१ H जिन-मत

॥ नवममध्ययनम् ॥ चतुर्थ उद्देशकः ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं। इह खलु थेरेहिं भगवन्तेहिं चत्तारि विणय-समाहिट्ठाणा पन्नत्ता ॥ कयरे खलु ते थेरेहिं भगवन्तेहिं चत्तारि विणय-समाहिट्ठाणा पन्नत्ता? इमे खलु ते थेरेहिं भगवन्तेहिं चत्तारि विणय-समाहिट्ठाणा पन्नत्ता, तं जहा। विणय-समाही सुय-समाही तव-समाही आयार-समाही ॥ १ ॥

विणए सुए तवे य आयारे निच्चं पण्डिया ।
अभिरामयन्ति अप्पाणं जे भवन्ति जिइन्दिया ॥ २ ॥

चउव्विहा खलु विणय-समाही भवइ, तं जहा । अणुसासिज्जन्तो सुस्सूसइ, सम्मं संपडिवज्जइ, वेयमाराहयइ, न य भवइ अत्त-संपग्गहिए चउत्थं पयं भवइ ॥ ३ ॥ भवइ य एत्थ सिलोगो ।

पेहेइ हियाणुसासणं, सुस्सूसई, तं च पुणो अहिट्ठए ।
न य माण-मएण मज्जइ विणय-समाही आययट्ठिए॥४॥

चउव्विहा खलु सुय-समाही भवइ, तं जहा । सुयं मे भविस्सइ त्ति अज्झाइयव्वं भवइ, एगग्गचित्तो भविस्सामि त्ति अज्झाइयव्वं भवइ, अप्पाणं ठावइस्सामि त्ति अज्झाइयव्वं भवइ, ठिओ परं

ठावइस्सामि त्ति अज्झाइयव्वं भवइ चउत्थं पयं भवइ ॥ ५ ॥ भवइ य एत्थ सिलोगो ।

नाणमेगग्ग-चित्तो य ठिओ ठावयई परं
सुयाणि य अहिज्जित्ता रओ सुय-समाहिए ॥६॥

चउव्विहा खलु तव-समाही भवइ, तं जहा। नो इहलोगट्ठयाए तवमहिट्ठेज्जा, नो परलोगट्ठयाए तवमहिट्ठेज्जा, नो कित्ति-वण्ण-सद्द-सिलोगट्ठयाए तवमहिट्ठेज्जा, नन्नत्थ निज्जरट्ठयाए तवमहिट्ठेज्जा चउत्थं पयं भवइ ॥ ७ ॥ भवइ य एत्थ सिलोगो ।

विविह-गुण-तवो-रए यं निच्चं
भवइ निरासए निज्जरट्ठिए ।
तवसा धुणइ पुराण-पावगं
जुत्तो सया तव-समाहिए ॥ ८ ॥

चउव्विहा खलु आयार-समाही भवइ, तं जहा। नो इहलोगट्ठयाए आयारमहिट्ठेज्जा, ना परलोगट्ठयाए आयारमहिट्ठेज्जा, नो कित्ति-वण्ण-सद्द-सिलोगट्ठयाए आयारमहिट्ठेज्जा, नन्नत्थ आरहन्तेहिं हेऊहिं आयारमहिट्ठेज्जा चउत्थं पयं भवइ ॥ ९ ॥ भवइ य एत्थ सिलोगो।

१ य not in B, H ह्रि २ B जुत्ते य मया

जिर्ण-वयण-रए अतिन्तणे
पडिपुराणाययमाययट्ठिए ।
आयार-समाहि-संवुडे
भवइ य दन्ते भाव-संधए ॥ १० ॥
अभिगम चउरो समाहिओ
सुविसुद्धो सुसमाहियप्पओ ।
विउल-हिय-सुहावहं पुणो
कुव्वइ सो पय-खेममप्पणो ॥ ११ ॥
जाइ-मरणाओ मुच्चई
इत्थत्थं च चयइ सव्वसो ।
सिद्धे वा भवइ सासए
देवो वा अप्प-रए महिड्ढिए ॥ १२ ॥ त्ति बेमि ॥



(स-भिक्खु-अज्झयणं.)

॥ दशममध्ययनम् ॥

निक्खम्म-माणाय बुद्ध-वयणे
निच्चं चित्त-समाहिओ हवेज्जा ।

१ H जिन वचन, Avach जिनप्रवचन २ B सिद्धो
३ B and Avach निक्खममाणाय

इत्थीण वसं न यावि गच्छे
 वन्तं नो पडियायई[1] जे स भिक्खू ॥१॥
पुढविं[2] न खणे न खणावए,
 सीओदगं न पिए न पियावए।
अगणि सत्थं जहा सु-निसियं
 तं न जले न जलावए जे स भिक्खू ॥२॥
अनिलेण न वीए न वीयावए,
 हरियाणि न छिन्दे न छिन्दावए।
वीयाणि सया विवज्जयन्तो
 सचित्तं नाहारए जे स भिक्खू ॥३॥
वहणं तस-थावराण होइ
 पुढवि-तण-कट्ठ-निस्सियाणं।
तम्हा उद्देसियं न भुञ्जे,
 नो वि पए न पयावए जे स भिक्खू ॥४॥
रोइय[3]-नायपुत्त-वयणे
 अत्त[4]-समे मन्नेज्ज छप्पि काए।
पञ्च य फासे महव्वयाइं
 पञ्चासव-संवरए[5] जे स भिक्खू ॥५॥

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१ B पडियाहियई, H and Avach प्रत्यापिबति (instead of प्रत्यादीयते) २ B पुढवि
३ H and Avach रोचयित्वा (for रोइत्ता?) ४ B अत्त.
५ B सवरे, H and Avach संवुडे य (०वृतश्च)

चत्तारि वमे सया कसाए
धुव-जोगी य[1] हवेज्ज बुद्ध-वयणे ।
अहणे निज्जाय-रूव-रयए
गिहि-जोगं परिवज्जए जे स भिक्खू ॥ ६ ॥
सम्मद्दिट्ठी सया अमूढे
„अत्थि हु नाणे तवे[2] संजमे य“ ।
तवसा धुणइ पुराण-पावगं
मण-वय[3]-काय-सुसंवुडे जे स भिक्खू ॥ ७ ॥
तहेव असणं पाणगं वा
विविहं खाइमं[4]-साइमं लभित्ता ।
„होही अट्ठो सुए परे वा“
तं न निहे न निहावए जे स भिक्खू ॥ ८ ॥
तहेव असणं पाणगं वा
विविहं खाइम-साइमं लभित्ता ।
छन्दिय साहम्मियाण भुञ्जे
भोच्चा सज्झाय-रए य जे स भिक्खू ॥ ९ ॥
न य वुग्गहियं कहं कहेज्जा
न य कुप्पे निहुइन्दिए पसन्ते ।
संजम-धुव-जोग-जुत्ते
उवसन्ते अविहेडए[5] जे स भिक्खू ॥ १० ॥

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१ य not in B २ H and Avach तवे य मं° (तपय सं°)
३ B वइ ४ s खाइमं सा° (also H?)
५ H in S and Avach चवहे°

जो सहइ हु गाम-कण्टए
 अक्कोस-पहार-तज्जणाओ य ।
भय-भेरव-सद्द स-प्पहासे
 सम-सुह-दुक्ख-सहे य जे स भिक्खू ॥ ११ ॥
पडिमं पडिवज्जिया मसाणे
 नो भाएं[1] भय-भेरवाइ दिस्स ।
विविह-गुण-तवो-रए य निच्चं
 न सरीरं चाभिकङ्खई जे स भिक्खू ॥ १२ ॥
असइं वोसट्ठ[2]-चत्त-देहे
 अक्कुट्ठे व हए व लूसिए वा ।
पुढवि-समे मुणी हवेज्जा
 अनियाणे अकोहल्ले[3] य जे स भिक्खू ॥ १३ ॥
अभिभूय काएण परीसहाइं
 समुद्धरे जाइ-पहाओ अप्पयं ।
विइत्तु जाई-मरणं महब्भयं
 तवे रए सामणिए जे स भिक्खू ॥ १४ ॥
हत्थ-संजए पाय-संजए
 वाय-संजए संजइन्दिए ।
अज्झप्प-रए सुसमाहियप्पा
 सुत्तत्थं च वियाणई जे स भिक्खू ॥ १५ ॥

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१ Bs भायए २ s वोसिट्ठ
३ Bs अकोउह॰, s ॰हल्लए

उवहिम्मि अमुच्छिए अगिद्धे
अन्नाय-उञ्छं पुल-निप्पुलाए ।
कय-विक्कय-सन्निहिओ विरए
सब्ब-सङ्गावगए य जे स भिक्खू ॥ १६ ॥
अलोलो भिक्खू न रसेसु गिद्धे
उञ्छं चरे जीविय-नाभिकङ्खी ।
इड्ढिं च सक्कारण पूयणं च
चए ठियप्पा अणिहे जे स भिक्खू ॥ १७ ॥
न परं वएज्जासि „अयं कुसीले"
जेणन्नो कुप्पेज्ज न तं वएज्जा ।
जाणिय पत्तेयं पुण्ण-पावं
अत्ताणं न समुक्कसे जे स भिक्खू ॥ १८ ॥
न जाइ-मत्ते न य रूव-मत्ते
न लाभ-मत्ते न सुएण मत्ते ।
मयाणि सब्बाणि विवज्जयन्तो
धम्म-ज्झाण-रए य जे स भिक्खू ॥ १९ ॥
पवेयए अज्ज-पयं महा-मुणी,
धम्मे ठिओ ठावयइ परं पि ।

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१ B मत्ते २ a पत्तेयं
३ H and Avach विवज्जं (०जयन्ता).
४ B रए जे, H रए हि जे

निक्खम्म वज्जेज्ज कुसील-लिङ्गं
न यावि हासं कुहए जे स भिक्खू ॥ २० ॥
तं देह-वासं असुइं असासयं
सया चए निच्च-हिय-ट्ठियप्पा ।
छिन्दित्तु जाई-मरणस्स बन्धणं
उवेइ भिक्खू अपुणागमं गइं ॥ २१ ॥ त्ति बेमि ॥

(रइवक्क-चूलिया पढमा.)

॥ एकादशमध्ययनम् ॥

इह खलु भो पव्वइएणं उप्पन्न-दुक्खेणं संजमे अरइ-समावन्न-चित्तेणं ओहाणुप्पेहिणा अणोहाइएणं चेव हयरस्सि-गयङ्कुस-पोयपडागा-भूयाइं इमाइं अट्ठारस ठाणाइं सम्मं संपडिलेहियव्वाइं भवन्ति, तं जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥
लहुस्सगा इत्तरिया गिहीणं काम-भोगा ॥ २ ॥
भुज्जो य साय-बहुला मणुस्सा ॥ ३ ॥
इमं च मे दुक्खं न चिरकालोवट्ठाइ भविस्सइ ॥ ४ ॥
ओम-जण-पुरक्कारे ॥ ५ ॥

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१ All mss कुहए २ Bs इत्तिरि०

वन्तस्स य पडियाइयणं गिहीणं ॥ ६ ॥
अहरगइ-वासोवसंपया ॥ ७ ॥
दुल्लभे खलु भो गिहीणं धम्मे गिहि-वास-मज्झे वसन्ताणं ॥ ८ ॥
आयङ्के से वहाय होइ ॥ ९ ॥
संकप्पे से वहाय होइ ॥ १० ॥
सोवक्केसे गिहि-वासे, निरुवक्केसे परियाए ॥ ११ ॥
बन्धे गिहि-वासे, मोक्खे परियाए ॥ १२ ॥
सावज्जे गिहि-वासे, अणवज्जे परियाए ॥ १३ ॥
बहु-साहारणा गिहीणं काम-भोगा ॥ १४ ॥
पत्तेयं पुण्ण-पावं ॥ १५ ॥
अणिच्चे खलु भो मणुयाण जीविए कुसग्ग-जल-बिन्दु-चञ्चले ॥ १६ ॥
बहुं च खलु पावं कम्मं पगडं ॥ १७ ॥
पावाणं च खलु भो कडाणं कम्माणं पुव्विं दुच्चिण्णाणं दुप्पडिक्कन्ताणं वेयइत्ता मोक्खो, नत्थि अवेयइत्ता, तवसा वा झोसइत्ता। अट्ठारसमं पयं भवइ ॥ १८ ॥ भवइ य एत्थ सिलोगो।
जया य चयई धम्मं अणज्जो भोग-कारणा।

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१ B पडियायणं २ गि० not in all
३ a निरवज्जे ४ B दुप्पडिक०, H and Avach दुप्परक०
५ B वेइत्ता and षवे०

से तत्थ मुच्छिए बाले आयई नावबुज्झई ॥ १ ॥
जया ओहाविओ होइ इन्दो वा पडिओ छमं।
सव्व-धम्म-परिब्भट्ठो स पच्छा परितप्पई ॥ २ ॥
जया य वन्दिमो होइ पच्छा होइ अवन्दिमो।
देवया व चुया[1] ठाणा स पच्छा परितप्पई ॥ ३ ॥
जया य पूइमो होइ पच्छा होइ अपूइमो।
राया व रज्ज-पब्भट्ठो स पच्छा परितप्पई ॥ ४ ॥
जया य माणिमो होइ पच्छा होइ अमाणिमो।
सेट्ठि व्व कब्बडे छूढो स पच्छा परितप्पई ॥ ५ ॥
जया य थेरओ होइ समइक्कन्त-जोव्वणो।
मच्छो व्व गलिं[2] गिलित्ता[3] स पच्छा परितप्पई ॥ ६ ॥
[4](जया य कुकुडंबस्स कुतत्तीहिं विहम्मई।
हत्थी व बन्धणे बद्धो स पच्छा परितप्पई ॥)
पुत्त-दार-परिकिण्णो मोह-संताण-संतओ।
पङ्कोसन्नो जहा नागो स पच्छा परितप्पई ॥ ७ ॥
„अज्जं याहं गणी होन्तो भावियप्पा बहुस्सुओ।
जइ हं रमन्तो परियाए सामण्णे जिण-देसिए“ ॥ ८ ॥

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१ B चुया २ s H गलं
३ B गलित्ता ४ This śloka only in B and the Avach (and interpolated in s j)
५ H अद्य तावदहं (अज्ज ताहं)

अणुसोय-पट्टिए बहु-जणम्मि पडिसोय-लद्ध-लक्खेणं।
पडिसोयमेव अप्पा दायव्वो होउ-कामेणं ॥२॥
अणुसोय-सुहो लोगो, पडिसोओ आसवो सुविहियाणं।
अणुसोओ संसारो, पडिसोओ तस्स उत्तारो ॥३॥
तम्हा आयार-परक्कमेण संवर-समाहि-बहुलेणं।
चरिया गुणा य नियमा य होन्ति साहूण दट्ठव्वा ॥४॥

अणिएय-वासो समुयाण-चरिया
अन्नाय-उञ्छं पइरिक्कया[1] य।
अप्पोवही कलह-विवज्जणा य
विहार-चरिया इसिणं पसत्था ॥५॥
आइण्ण-ओमाण-विवज्जणा य
ओसन्न-दिट्ठाहड-भत्त-पाणे।
संसट्ठ-कप्पेण चरेज्ज भिक्खू
तज्जाय-संसट्ठ जई जएज्जा ॥६॥
अ-मज्ज-मंसासि अमच्छरीया[2]
अभिक्खणं निव्विगईगया[3] य।
अभिक्खणं काउस्सग्ग-कारी,
सज्झाय-जोगे पयओ हवेज्जा ॥७॥
न पडिन्नवेज्जा सयणासणाई

१ Bs पयरि°. २ H and Avach. अमच्छरी य.
३ H and Avach. निर्विकृतिकय

सेज्जं निसेज्जं तह भत्त-पाणं ।
गामे कुले वा नगरे व देसे
ममत्त-भावं न कहिंचि[1] कुज्जा ॥ ८ ॥
गिहिणो वेयावडियं न कुज्जा
अभिवायणं वन्दण पूयणं वा ।
असंकिलिट्ठेहि समं वसेज्जा
मुणी चरित्तस्स जओ न हाणी ॥ ९ ॥
न या लभेज्जा निउणं सहायं
गुणाहियं वा गुणओ समं वा ।
एक्को[2] वि पावाइ विवज्जयन्तो
विहरेज्ज कामेसु असज्जमाणो ॥ १० ॥
संवच्छरं चावि परं पमाणं,
बीयं च वासं न तहिं वसेज्जा ।
सुत्तस्स मग्गेण चरेज्ज भिक्खू
सुत्तस्स अत्थो जह आणवेइ ॥ ११ ॥
जो पुव्वरत्तावरत्त-काले
संपेहई[3] अप्पगमप्पएणं ।
"किं मे कडं[4]? किं च मे किच्च-सेसं?
किं सक्कणिज्जं न समायरामि? ॥ १२ ॥

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१ B कहंचि　　२ B एगो
३ B ०पेक्खई　　४ Bs ०डं किच्च म

किं मे परो पासइ? किं च अप्पा?
किं चाहं खलियं न विवज्जयामि?"।
इच्चेव सम्मं अणुपासमाणो
अणागयं नो पडिबन्ध कुज्जा ॥१३॥
जत्थेव पासे कइ दुप्पउत्तं
काएण वाया अदु माणसेणं।
तत्थेव धीरो पडिसाहरेज्जा
आइन्नो खिप्पमिव क्खलीणं ॥१४॥
जस्सेरिसा जोग जिइन्दियस्स
धिईमओ सप्पुरिसस्स निच्चं।
तमाहु लोए „पडिबुद्ध-जीवी",
सो जीवइ संजम-जीविएण ॥१५॥
अप्पा हु खलु सययं रक्खियव्वो
सव्विन्दिएहिं सुसमाहिएहिं।
अरक्खिओ जाइ-पहं उवेइ,
सुरक्खिओ सव्व-दुहाण मुच्चइ ॥१६॥ त्ति बेमि॥

1. The Chapter dealing with Blossoms on a Tree.

1 The best word to begin with, is Dharma [Dharma consists] in non violence, self control, and asceticism Even the gods revere him whose mind is always [concentrated] upon Dharma

2 As the bee sucks honey in the blossoms of a tree without hurting the blossom, and strengthens itself, 3 so those pious monks, who are without attachment in the world are content with searching their outfit and food like unto the flying [bees] in the blossoms 4 [They say] ' We earn our living and no one [of the almsgivers] is hurt [by our doing so] " They go where they [may] meet with accidental alms, as the bees do at the blossoms 5 Like the bees [are] the wise monks who are independent [of home and family] accustomed to food of any kind and content with it Therefore they are called Pious Ones Thus I say

2. The Chapter that begins with Monkhood.

1 How can he practise monkhood who does not restrict his desires stumbling at every step and subject to [his] wishes ? 2 They who unwillingly abstain from [wearing fine] garments [using] perfumes [and] ornaments [having] women and couches — [such a man] is not called one who abandons 3 But he who turns his back to the desired and dear sensual pleasures which he came to enjoy and willingly leaves those pleasures he is called one who abandons 4 When [a monk] is wandering about looking calmly [at things] it may happen that his mind passes outward [of the permitted circle of thought towards a woman Then] he must turn his longing away from her thinking she is not mine nor am I hers [I have nothing to do with her] 5 Thou must practise austerities, give up weakness overcome the desires then thou wilt have

remind a sick person [of desirable food], 7 to eat black radishes, ginger, sugar cane, onions, before life has departed from them, roots, fruits, and seeds in their natural living state, 8 [and] salt of seven different kinds, still containing life 9 [It is forbidden to use] frankincense, [to apply] vomitives, purgatives, [or] digestives, unguents, a piece of wood for the teeth and [all other kinds of] ointments and ornaments of the body 10 All this [would be] a sin of the Free Ones, the great sages, who possess self control and follow a wandering life, *having become lightened [of the burden of sins]* 11 Wise and honest, they have *rejected the influence [pouring* in through the] five [organs], they are watchful concerning [those] three, [viz mind, speech, and body], they control themselves with respect to the six [forms of life], they subdue the five [senses] 12 [Monks who are] controlled [and] eager endure the heat *in summer time, in the cold season they go* about uncovered, during the rains they live secluded 13 In order to remove all evil, the great sages lead an active life, opposed to troubles content without delusion, with subdued senses 14 Having done that which is difficult to do, having forborne what is difficult to forbear, some of them [pass] to the worlds of the gods others attain perfection unburdened [by Karman] 15 When through self control and ascetic practices, they have annihilated [their] former deeds, those *who protect [themselves from temptations] reach the road* to perfection and make an end of existence Thus I say

4 Six Groups of Souls.

O Long Lived One I have heard that the Lord spoke thus Here [follows] the chapter called Concerning the Six Groups of Souls" propounded well told and well proclaimed by the Monk [and] Lord Mahâvira of the Kasyapa Gotra

[A pupil says] It is good for me to study [this text] *[For]* studying [means] proclamation of Dharma What then are these six Groups of Souls ?

They are as follows [souls] incorporated in earth bodies, *water bodies fire bodies,* wind bodies plant bodies, and [spontaneously] moving bodies Earth, (water, fire, wind,

plants], provided that they were not treated by instruments, are said to be living, containing many souls, embracing single beings

[Plants are of many kinds], viz the seeds have their place at the top, at the root, at the stalk, or on the branch, [the plants] come from seeds or they coagulate Grass and creepers, bodies for plant [souls], with seeds are said to be .. *(etc as above)* . embracing single beings

There are many [spontaneously] moving beings they come from an egg, they are born fully developed [or] with a chorion they originate in moisture [or] in sweat, they coagulate [spontaneously] they appear from the earth or from the void Beings that go forward [and] backward, bend [and] strech, cry, roam about, tremble, [or] run away, knowing how to come and how to go 'worms and insects, bugs and ants', all beings with two, three, four, and five senses [the last-named group embracing] all [higher] animals, all hell beings, all men [and] all gods [that is to say] all beings of highest and of lowest rank — this sixth group of souls is the group of [spontaneously] moving [souls]

Towards these six groups of souls he should not perform any act of violence himself, nor cause it to be performed by others, nor allow others who perform it, to do so

As long as I live I [shall] not perform [an act of violence] in [one of the] three ways, viz with mind, speech and body, nor [shall] I cause [another person] to perform [it] nor [shall] I allow another person who performs it, to do so [On the contrary,] I [shall] confess [such an act, and] blame [and] censure [myself when I have performed it] and abandon myself [in repentance]

I The first great vow, o my Master, [concerns] the abstention from injuring any [living] being O my master, I renounce all injury against any being be it subtle or gross [spontaneously] moving or immovable I [shall myself] not injure any living being nor cause it to be injured by others, nor allow others who injure it to do so As long as I live, I [shall] not perform an injury against a being . *(etc as before)*... [in repentance] O my Master, I have taken the first great vow, [concerning] the abstention from injuring a living being

II Now follows, *o my Master,* the **second** great vow, [concerning] the abstention from false speech O my Master, I renounce all false speech, may it arise from anger, greed, fear, or mirth I [shall myself] not speak falsely, nor cause false speech to be spoken by others nor allow others who speak it, to do so As long as I live, I [shall] not speak falsely *(etc as before)* [in repentance] O my Master, I have taken the second great vow, [concerning] the abstention from false speech

III Now follows, o my Master, the **third** great vow, [concerning] the abstention from taking that which is not given O *my Master, I renounce all taking that which is not* given whether in a village or in a town or apart from human dwellings, be the object little or much, small or big, living or lifeless I [shall] not take [myself] that which is not given, nor cause it to be taken by others, nor allow others who take it to do so As long as I live I [shall] not take that which is not given *(etc as before)* [in repentance] O my Master, I have *taken the third great vow [concerning]* the abstention from taking that which is not given

IV Now follows o my Master the **fourth** great vow, [concerning] the abstention from sexual acts O my Master, I renounce every sexual act be it connected with gods *human* beings or animals I [shall myself] not perform a sexual act, nor cause it to be performed by others nor allow those who perform it to do so As long as I live I [shall] not perform a sexual act *(etc as before)* [in repentance] O my Master, I have taken the fourth great vow, [concerning] the abstention *from sexual acts*

V Now follows o my Master the **fifth** greath vow [concerning] the abstention from property O my Master, I renounce all property be it little or much, small or big, living or lifeless I [shall myself] not acquire property *(etc as before)* [in repentance] O my Master, I have taken the fifth great vow, [concerning] the abstention from property

VI Now follows o my Master, the sixth vow, the abstention *from eating at night* O my Master, I renounce all eating at night, be [the food] consistent, liquid, [food] spiced or [illegible]ned I [shall myself] not eat at night nor cause [illegible] to

be eaten by others at night nor allow others who eat at night to do so As long as I live I [shall] not eat at night *(etc as before)* [in repentance] O my Master I have taken the sixth vow [concerning] the abstention from eating at night

These five great vows to which is appended the sixth viz [concerning] the abstention from eating at night I have made my own for my own good

VII A monk or a nun who is self controlled and abstinent and has renounced bad actions should not at day or night *time alone or in company with others sleeping or waking* dig into scratch graze or pierce the [level] ground or a slope a stone or a clod or his own dusty body or garment with his hand or foot a wooden stick or a bamboo stick his finger a needle or a handful of needles He (she) should not cause another monk or nun (to do so) nor allow another monk or nun (to do so) As long as I live *(etc as before)* [in repentance]

VIII A monk or a nun should not touch press shake *more or less violently or warm or heat flowing water hoar* frost snow fog moisture hail dew or rain water or his own wet or damp body of garment He (she) should not [in repentance]

IX *A monk or a nun should not kindle stir up feed* or destroy a fire a glowing piece of coal a fire under ashes a small fire made up from parts of a bigger one a torch a fire brand fire burning without fuel or meteoric fire He (she) should not [in repentance]

X A monk or a nun should not blow or fan his (her) body or any substance outside it with a whisk a fan a palm leaf a leaf of another kind a branch or a part of all these a bird s tail or several of these tied together a garment or its hem with the hand or with the mouth He (she) should not [in repentance]

XI A monk or a nun should not walk stand sit or lie down on seed grains seed buds plants in process of *development or fully developed or on layers of these if* they should be living or on their [wooden] supports if they should be inhabited by worms He (she) should not [in repentance]

XII A monk or a nun should carefully inspect and wipe hands feet, arms, legs, belly, head, garment, bowl cloth, hand brush broom, dust brush stick, bench, stool, bed, straw or any other utensil and softly remove any worm, insect, louse or ant [found on it], it should not be brushed away rudely

1 —6 He who walks, (stands, sits, and lies down, eats and speaks) carelessly, will hurt living beings He binds evil Karman, that is his bitter reward 7 How should he walk, stand, sit and lie down? In what manner shall he eat and speak in order that he may not bind evil Karman? 8 He should walk, stand, sit, and lie down carefully, if he eats and speaks carefully, he does not bind evil Karman 9 Evil Karman does not attach itself to a man who identifies himself with all beings [and by this] looks on the beings in the right manner, who has closed the doors of influence' and is content 10 First knowledge then charity this is the stand point of a fully controlled monk What shall the ignorant monk do or will he know what is wholesome and what is evil? 11 When he has learnt then he knows good and evil when he has learnt he knows both these and he performs what is whole some 12 How shall he know self control who does not know the souls and the non souls [and therefore] is ignorant of both? 13 He will know self control who does know the souls and the non souls [and therefore] is acquainted with both 14 If he knows good and evil both these then he knows the [cause of the] manifold ranks of all beings 15 (Therefore) he knows merit and demerit bondage and salvation 16 (Therefore) he becomes disgusted with the pleasures of gods and men 17 (Therefore) he gives up inward and outward connection 18 (Therefore) he becomes tonsured and leaves [his] home 19 (Therefore) he comes in contact with the highest safe guard, the insuperable *Dharma* 20 *(Therefore) he puts off the dust of Karman, the [self]acquired dirt of ignorance 21 (Then) he approaches to the all pervading knowledge [and] intuition 22 (Then) being a Jina [and] Kevalin he knows the world and the non world 23 (Then) he stops the functions [of his body] and reaches the climax of a human being 24 (Then) he destroys [the rest of his] Karman and attains perfection*

refuse that which is not acceptable, and take that which is acceptable 28 If a woman of the house wastes the food when distributing it, he should refuse [it, saying to] the [alms] giver "I may not accept such [alms]" 29 [*When he notices* that] she crushes living beings, seeds [and] plants with her foot, he should avoid such [a house] knowing that she performs that which is not suitable to [his] self-control 30 [*It may happen that*] *after having for some reason or other*, taken back the alms, [she brings it] after having thrown away that which was in the vessel, [or] she brings food and drink having stirred round animate substances that were inside, [or] she pours out water [*to clean the vessel*] *for the monk* 31 [*to resume*] *she brings food and drink having put* her hand into the vessel and poured out [that which was inside] [In all these cases] he should refuse [the alms saying to] the giver "I may not accept such [alms]" 32 If she gives with *a hand, a spoon, or a vessel which she has purposely washed* before, 33 if her hand is wet of [flowing] water [or] of a little bit of water, is dusty, [soiled with] clay, with salt from the desert, orpiment vermilion, realgar, collyrium salt from the *sea, 34 red chalk, yellow clay, white chalk, alum rice flour, kukkusa*, etc as well as with ground drugs [and] if [his own hand is] not soiled with any such matter [he should refuse [the alms] . *(etc as in 31)* 35 He should not *wish to have that which is given with an unsoiled hand spoon* [or] vessel if there would be the *pacchākamma* sin 36 But he may accept that which is given with a soiled hand if [allowed] food is concerned 37 If of two persons engaged in *taking their meal the one should invite him he should not* accept that which is given, unless he has made out the kind disposition [of the other person] 38 [But] if both should invite him he should accept (it) because it is allowed food *39 He should avoid food and drink of all kinds destined for* a pregnant woman [and] being eaten by her, [but] he should eat that which she has left 40 It may happen that a pregnant *woman in her ninth month sits down for his sake when standing and rises when sitting* 41 [*an alms thus given*] is not allowed to monks [and] he should refuse [it saying] "I may not accept such [alms]" 42 If she brings food and drink

having put down her crying boy or girl to whom she is giving the breast, 43 that food and drink is not allowed . (etc as 41). . 44 And if it is dubious whether or not food and drink are allowed, [the monk] should refuse [it] (etc as 28). . . . 45 If [food and drink] are covered by a lid, a mill stone, a plank, a grindstone, clay or any cement, 46 and [the alms giver] uncovers it expressly for the monk and gives him some of it or causes some of it to be given him, the monk should refuse [it] (etc as 28). . 47 When he knows or is informed that food (of any kind) was prepared for being distributed among [Jain] monks, 49 [or] for acquiring merit, 51 [or] for the sake of beggars, 53 [or] for the sake of monks [of other sects], 48, 50, 52, 54 that food and drink would not be allowed (etc as 41) 55 He should avoid [alms] especially prepared for him personally, bought, mingled with food prepared for monks [in general] [alms] which has to be fetched [alms] which is given after the original quantity has purposely been increased [alms] which has been borrowed, [and alms] which is destined partly for the household and partly for the monk 56 He should inquire about the origin [of the alms i e] for whom it was prepared and by whom and when he has heard that it is indubitably pure he may accept it 57 Food of any kind might be mingled with blossoms seeds and plants 59 it might be laid in water or where there is organic dust [as found in cracks] and mould 61 or into fire, and [the lady] might give it having destroyed 63 increased, diminished added to poked extinguished damped moistened stirred up [or] banked [the fire] 58 60 62 64 Such food and drink would not be allowed (etc as 41) 65 It may happen that a piece of wood a stone or a brick has been laid [on the ground] to tread on and is shaky 66 will give way, and is full of holes over this a monk who is attentive with all his senses may not walk [for] a lack of self-control is to be seen [thereon] 67 It might happen that [the lady] having raised [or put into position] a ladder, a bench [or] a stool mounts [to the upper board of] a scaffold [or having raised] a climbing pole climbs to a platform [and] sends down [food etc] for the monk 68 [and] in climbing down she falls and [hurts] her hand or foot, and injures souls in the earth or upon it

69 the wise ones, knowing such like great faults, do not accept an alms that is taken from a loft 70 [The monk] should avoid a bulb, a root, [or] a [palm] fruit, when cut off unripe, or salad, a gourd, ginger, *when in their natural state*, 71 72 ground corn [or] pepper, spiced curd, dumplings, pastry or other similar [food], which was sold in a shop and, having lain open, is covered by dust, he should refuse it *(etc as 41)* 73 Meat or fish with many bones, asthika and tenduka fruits, bilva sugar cane and eriodendron, 74 would be *an alms small in quantity, but a great prostitution* of the Dharma, the monk should refuse it *(etc as 41)* 75 Like wise he should avoid [intoxicating] drink of good and inferior quality, or a drink wherein fruits have been washed or a drink into which cold water was poured [or] rice water, if *the rice* has been freshly washed 76 [But] if, *from his own judgment* or observation or from an answer to his question he knows the rice to have been washed a long time ago and it [therefore] is beyond reproof, 77 [and] he knows it to be lifeless and *changed [by human treatment] the monk may accept it* If it is dubious, he should taste and decide 78 [He should say] "Give me a little upon my hand in order that I may taste it, [you must] not [give me] sour [and] mouldy [rice] it is not fit to quench the thirst" 79 *If (this is the case) he should refuse it (etc as 41)* 80 If he should have accepted [such a drink], not because he had a liking for it but inadvertedly, he should not drink it himself nor cause it to be given to another [monk] 81 [but] he should go to a lonely spot, examine it with regard to *its freedom from living beings*, carefully pour it away and then come back 82 If he [will] do his very best on the begging tour, he should, when he wants to have his meal, inspect a corner or the foot of a wall, whether it is unobjectionable, and, 83 having obtained the *permission of his master and having thoroughly wiped his* hand, eat there, provided that the place is covered in 84 When he is eating it might happen that he meets with a bone, a thorn a bit of grass, a little piece of wood, a little stone, or some similar thing [*in his food*], 85 having taken it out, *he should not throw it away nor eject it from his mouth*, [but] he should take it in his hand, go to a lonely spot 86 *(and do as told in 81)*

87 Supposing that the monk should wish to eat after having come back to his quarters, he should, having returned with the collected alms, duly inspect it, 88 come in respectfully to [the place] where [his] Guru is [seated], approach with the airyapathiki formula and, *bowing down*, 89 *in due order*, without concealing anything, confess any transgression which *he might have* been guilty of during his going or returning or his collecting food and drink 90 As an honest [and] steadfast [monk] with undisturbed mind, he should report to his Guru all he has obtained and [tell him] how he got it 91 [If] he has not reported rightly or changed the succession [of alms] he should confess it at that time and while performing kayotsarga, think as follows 92 Lo! The Jinas have shown [us] monks how to live without reproach and how to preserve [our] body as a means of obtaining salvation 93 When he has finished the namaskāra formula and the "Praise of the Jinas", and has begun his study, the monk should rest a while, 94 (during which time) from the desire to obtain [dharma-] lābha, he should think the following wholesome thought if [the monks] were kind towards me [by accepting my invitation] I should be happy 95 He then should invite the [other] monks in due order with kindness, and should eat there with those who like [to eat with him] 96 If no one likes [to do so], the monk should eat alone [but] within their sight, carefully from his vessel without dropping [anything] 97 [Food the taste of which is] pungent bitter, astringent, sour, sweet, or salt *if obtained* [though] *destined for another* [person], should be eaten by a monk, as if it were ghi with honey 98 [Such mean] food [that consists of] pounded *jujube and* beans and has no taste or a bad one that is spiced or not, that is moist or dry, 99 be it obtained in small or big quantities, he should not find fault with, [provided that it is] pure That which was given to him without regard [to his person], he should eat, if it is free from faults, as a [monk] who practises indifference 100 People who give (in this way) and [monks] who accept (in this way) are rarely to be found, [but] (both of them) [will] enjoy a happy life [in the future existence] Thus I say

these as long as they are] not fully deprived of life 19 [and] the young sprout of a tree, a grass or any other green plant, [as long as it is] in its natural condition 20 If [the woman] gives him a fresh grown bean roasted [only] once he should refuse [it] *(etc as 5, 1, 41)* 21 (The same holds good of) unboiled jujubes, bilva, śriparni, cales of sesamum, [and] nipa, 22 (of) *ground rice or unsufficiently boiled water of ground* sesamum and a cake of mustard 23 Wood apples citrons, radish [and] a ball of [ground] roots [*all these as long as they* are] raw [and] not treated by any instrument, should not be desired [by a monk] even in thought 24 Likewise he should avoid ground fruits [and] seeds, and the vibhitaka and priyala fruits in raw condition [wherever he becomes] aware [of them]

25 The monk should go house by house be it noble or lowly he should not pass by a lowly house and go only to a noble one 26 He should beg his living in a good temper and being wise he should not be depressed He should not be greedy for food should know his limit and be content to beg his alms 27 [When he is told that] in the next house there are to be had manifold sweets or spiced food a wise [monk] should not be excited [but should wait and see] whether or not after his liking the other [householder] will give him of them 28 He should not be angry with a [man] who *does not* give him quarters a garment or food and drink even if he *sees him before his eyes 29 He should not beg of a woman* or a man be they young or grown up who salute him nor *should he speak a harsh word to them 30 He should not* be angry with a person who does not salute him and when he has been *saluted he should not* be conceited — that is the true monkhood of him who seeks [his food] 31 It may happen that a [monk who is] alone having collected [food that pleases him] in his greediness covers it [with mean alms] in order that [his *Guru*] when it is shown to him might not take it [for himself] 32 [Such a monk] has loaded [his soul] with selfishness he is greedy and works much bad *[Karman] he* is hard to please and does not reach the state of *perfection* 33 It may also happen that [a monk who is] *alone having* collected food and drink of various kind *eats that which*

pleases him and shows [his Guru] that which is mean looking and tasteless 34 [His object is that] his brethren shall know him to be a zealous monk who contentedly accepts raw food lives most severely and is well pleased [with his mode of life] 35 For the sake of honour longing after glory (and) respect from all sides, [such a monk] works much bad [Karman] and creates [within his soul] the sin of deceit 36 The monk should not drink liquor wine or any other intoxicating liquid in the presence of witnesses and thus keep his reputation 37 [If] he drinks it being alone like a thief thinking that nobody knows him — behold [the consequences of] his sins and hear from me his unfair dealing 38 With [such a] monk his craving for drink deceitful untruth bad reputation distance from the supreme goal and impiousness are steadily growing 39 By his bad actions [this] man of evil spirit is always afraid and restless like a thief In this state of mind he does not even at the hour of death adhere to watchfulness 40 Such a man is not loyal towards [his] teachers nor the [other] monks and the laymen too blame him because they know him as such [a bad character] 41 It is the same thing with a [monk] who gives way to his faults and avoids virtues In this state of mind *(etc as 39)* 42 A clever monk fasts [and] avoids spices offered [to him] he desists from being careless with liquors he practices fasting [and] keeps a high standard *43 Behold his virtue which many [fellow]monks revere! Far reaching [and] substantial [as it is] I shall praise it listen to me! 44 Just [like him] is [a monk]* who cultivates virtues and avoids faults *In this state of mind* he adheres to watchfulness in the hour of death 45 Such a man is loyal towards [his] teachers and the [other] monks and the laymen too revere him because they know him as such a [good character] 46 A man who [in the manner of] a thief claims the fasting preaching outward habit conduct [and] mind [of a pious monk to be as his] works a future existence as a servant god 47 And when he is to be born as a god and *comes to existence as a servant god he does not know which* of his deeds results in this 48 When his life there has come to an end he will be born with impediment in his speech then in one of the hells or as an animal where it is very difficult

to attain enlightenment 49 *Having [fore]seen these evil* consequences Nayaputta has said a wise [monk] should avoid even the slightest deceitful untruth 50 Having learnt the pure search of alms at the [feet of the] Controlled [and] Enlightened Ones the monk should live in accordance with it with subdued senses full of bitter shame [for his previous *lack of knowledge and] rich in virtue* Thus I say

6 Exposition of Dharma

1 A *teacher who possesses* knowledge and faith who is devoted to self control and ascetic practices and knows the tradition when he is staying [in a garden in order to deliver his teaching] 2 will be asked by kings their counsellors brahmans and nobles who are eagerly searching [for truth] which is your conduct? 3 To *them* the eager restrained [and] clever [monk] who confers salvation to all living beings [and] is well trained through instruction will explain [as follows] 4 Lo hear me in all its details [explain] the hard difficult conduct of the Free Ones the lovers of Dharma and Artha 5 In no other [system] has been taught anything which among worldly people is [so] hard to carry out a man may adhere to a great many tenets [but there has] never been [taught] nor will be [taught to him] anything like our principles 6 That good behaviour that is to be adhered to by *fully trained [monks] including quite young ones* [as well as] by sick [brethren] — hear it truly explained by me

7 An unwise [monk] might be untrue to the Law in eighteen cases in one or another (of them) he falls from true monkhood 8 There are [as objects of injury] six vows [and] six groups of *bodies [harbouring souls]* [there is] *non-observance* of rules [in a number of items] [unallowed use of] a householder s vessel [or] of a couch an [unsuitable] place of study bathing [and non avoidance] of ornaments 9 This is the first case as taught by Mahavira *self-control* with regard to *all* living beings under the name of wise non violence 10 As many moving or immovable beings as there are in the *world* [as many of them] a monk should not injure nor cause to be

injured, neither consciously nor unconsciously 11 All beings desire to live and not to be killed, therefore the Free Ones *avoid the dreadful [act of] killing* 12 *From anger or fear a monk should not speak falsely nor cause another [monk]* to do so, be it for his own sake or for another man's 13 False speech is censured by all pious people in the world and [causes] mistrust with [all] living beings, therefore should he avoid (it) 14 Without having asked for it, the monks should not, in [their] quarters, take living or lifeless matter, be it little or much, not even if it is not more than a little piece of wood to clean the teeth with 15 [They should not take it] themselves nor cause another to take it, nor allow another who is taking *it, [to do so]* 16 *The monks, avoiding [all] occasions of* [moral] ruin in the world, do not practise unchastity, that dreadful, badly practised carelessness 17 [Unchastity is] the root of evil, a mighty accumulation of faults, therefore the Free Ones avoid sexual intercourse 18 Those who adhere to the word of Nāyaputta, do not store viṭa- and sea salt, oil, ghi, [and] dumplings 19 [To store] even the one or other [of these things] would indeed approach to greed *He who desires to hoard [things] is a householder, not a monk [But]* *with regard to garment*, bowl, cloth and broom, [the monks] wear and carry them and make exclusive use of them from a sense of restraint and of shame 21 These, Nāyaputta the Abandoner has not reckoned as property [On the other hand] the Great Sage has said that property means delusion 22 In no case the wise [monks], by [having] an outfit, tend to acquire property, though they keep it to sustain their body 23 *How wonderful are the unceasing austerities which have* been described by all wise men, the style of life that is identical with shame [over previous injurious deeds], and meal taken once a day! 24 [For] how could [the monk] go on his begging tour at night, when he cannot see those minute beings movable or immovable? 25 There fall beings upon the earth when it is wet with water [or] mixed with seeds During daylight [a monk] is able to avoid them, [but] how can he go at such places during the night? 26 Having [fore]seen these evil consequences, Nāyaputta has said the Free Ones do never eat food at night

27 30 Controlled [and] eager [monks] do not injure the earth (the water) [either] in thought word and deed [or] by [one of] the three kinds of action 28 31 [A man] who injures the earth (the water) injures [all beings] that live in it and manifold moving animals which one can see and which *one can not see* 29 32 *Therefore he should know this sin* which brings forth a bad existence in the future and as long as he lives avoid to have to do with the earth (water) 33 [The monks] do not wish to kindle a fire [that is] a sharp weapon not to be approached in any [of the ten directions] 34 in the East West North South the intermediate *points beneath and above everywhere it would burn living* beings 35 Without doubt this fire is a danger for living beings Therefore the monks should not kindle it for the purpose of light [or] warmth 36 Therefore *(etc as 29)* avoid to have to do with fire 37 Production of wind too is regarded as [a danger] of this kind by the wise [monks] and *[indeed] it is much to be blamed [and] the abandoners do not* approve of it 38 They do not wish to fan or to cause another [one] to fan with a whisk or by waving a branch 39 As to [their] garment bowl cloth [and] broom [the monks] do not produce wind with them [but] they carefully avoid [to do so] 40 Therefore *(etc as 29)* avoid to have to do with wind 41—46 Controlled *(etc as 27—29 but in 41—43* plants *in 44—46* moving animals *instead of* earth *and* water) 47 By avoiding the four [things] which [if not in the prescribed condition] a wise monk may not use viz food etc [a monk] should continually practise self control 48 *Alms quarters garment and fourthly a bowl he should* not accept if they are not conform with the rules but only if they are 49 Those who accept food brought by themselves in order to eat it at the householder s food bought prepared or fetched for them are privy to murder thus it *was said by the Great Sage 50 Therefore the steadfast [and]* true Free Ones avoid food and drink (of that kind) 51 [A monk] who takes food and drink from a brass vessel a bowl or a pot falls from good conduct 52 Lack of self control is to be perceived when living beings are hurt by the use of *cold water [and] by washing and cleaning a vessel 53* Where

cleaning [of the vessel] after [use or] before [use] is to be [foreseen], it is not allowed to accept [the alms] For this reason, the Free Ones do not eat from a householder's vessel 54 It is considered as a sin by the good [monks] to sit for a *shorter or a longer time on an easy chair or on a sofa, a* scaffold or an asalaka 55 The Free Ones following the word of the wise [teachers], [should not be found] on easy chairs, sofas, a place of study, or a bench, without having inspected it 56 Those beings are difficult to be seen, as they dwell in *places not to be found For this reason, easy chairs and sofas* are to be avoided 57 To [a monk] who wishes to do his very best on the begging tour, a sin leading to lack of knowledge [and resulting in sins] of the following kind might occur, when he is allowed to sit down [for rest] 58 Transgression *of [the vow of] chastity, injury against living beings by* killing them, wrong [inflicted] on beggars, anger [caused in the mind] of householders, 59 non observation of chastity, trouble from a woman From [every] case that would encourage bad conduct [a monk] should keep far away 60 To sit *down [for rest] on the begging tour is allowed to a [monk] of* the [following] three [kinds only] one afflicted by old age, one afflicted by illness [and] one who is fasting 61 [A monk] who not being ill desires a bath — [by him] good conduct is transgressed, [and his] self control is incomplete 62 There are *those very small beings living in fissures and furrows [of* the ground] and a monk would frighten them by [pouring out] pure water when bathing 63 Therefore [the monks] do not bathe neither in cold water nor in warm one, as long as they live, they practise the hard vow [called] abstaining *from bathing* 64 *They never have a bath nor use paste,* lodhra, or padmaka in order to rub their body 65 What has a naked, or [at least] tonsured [monk] who is hairy and long-nailed and is far from sensual pleasures to do with adornment! 66 *By adornment, a monk binds Karman which is* [so] slippery [that] it makes him fall in the deadful ocean *of Samsara, so difficult to be crossed 67 Adornment is* regarded *(etc as 37)* 68 [But] those who look upon that which is opposed to delusion, who are content with *fasting and with the virtue of self-control and simplicity,*

subdue themselves, they shake off [the effect of their] former evil deeds and abstain from working new ones 69 Calm in themselves, free from egotism, without property, endowed, thanks to their own knowledge, with knowledge, of best reputation, the abandoners will go to perfection or to the heavenly regions, bright like the bright moon in the clearness of autumn

7. Purity in Speech.

1 Of the four kinds of speech, the thoughtful [monk] should, after consideration, learn the training in two, [but] should not use the other two ones at any occasion 2 That [form of speech] which is true, [but] not to be uttered, that which is half true, that which is [quite] untrue and which is not practised by the Jinas, the thoughtful [monk] should not use 3 [But] he should, after deliberation, use a speech not exposed to doubt, [a speech] which is neither true nor untrue and [a speech] which is true, provided that it is not to be blamed [and] rough 4 But this or that topic which confines the Eternal within limits — this half true speech the wise [monk] should avoid 5 By a speech which is untrue, though its appearance is that of a true one, a man is touched by sin, how much more a man who speaks plain untruth! 6 Such speech therefore, as e g "we [shall] go", "we shall say", "we shall have to do that", or "I shall do that", or 'he shall do that", 7 uncertain in the future or with regard to a matter of the present [or] of the past, a wise [monk] should avoid 8 9 If [a monk] does not know, [or] has some doubt about, a matter which concerns past, present, and future, he should not say "it is thus", 10 (this he should do only) when there is no room for doubt

11 Furthermore rough speech which might hurt respectable persons, how ever true it may be, must not be said, because evil will result from it 12 Therefore a monk should not call a one-eyed man, a castrate, a sick person a thief, (by these names) 13 Because the person concerned would be hurt by this or a similar statement, a thoughtful [monk] should not utter such speech, when he knows [that] faults of conduct

and of feeling [would result from it] 14 Therefore, a thoughtful [monk] should not call a man "you loon", "you lout", "you dog", "you śūdra", "beggar", "*miserable one*" 15 [A woman should be called] "revered one", "most revered one", "[my] mother", "sister of [my] mother", "sister of [my] father", "[my] sister", "[my] daughter", or "[my] grand daughter", 16 "my friend", "*annā*", "[my] mistress", "my lady", "your honour", [a monk] should not call her "*you loon*", "*you lout*", "you śūdrā" 17 He may call [her] by her name or by [that of] her gotra [and] speak unto her in either a few or many words, paying [her] his respect according to her deserts 18 [A man should be called] "revered one", "most revered" one, "[my] father", "[my] uncle", "[my] nephew", "[my] grandson", 19 "my dear", "dear friend", "*annā*", "Sir", "my lord", "your honour", [a monk] should not call him "you loon", "you lout", "you śūdra" 20 he may call [him] . *(etc as 17, but* him *instead of* her) . .

21 As long as a monk does not know whether a higher animal is a male or a female, he should [simply] speak of it as a creature

22 Further, [a monk] should not say of a man, a quadruped, a bird or a snake "He (it) is big [and] fat [and] fit to be killed [and] cooked". 23 He should say "he (it) is of increased bulk, [his (its) body] is well grown he (it) has attained a sizable shape 24 In this manner, a thoughtful [monk] should not say "[these] cows should be milked, tamed, [or] covered, they are fit to draw a waggon [or] a car" 25 He should say "this is a young bull", "this is a milk cow", [or] he should say that he (she) is small or large, and that he (she) is a draught animal 26 Likewise, a thoughtful [monk], when having gone into a garden, on hills or in woods, and having seen there big trees should not speak as follows 27 "[These trees] are fit for pillars in palaces, for gates houses bars, bolts boats buckets 28 stools trays ploughs coverings [of seeds in the ground] poles [in machines] naves [of wheels] [or] *tool-chests* 29 *(Out of this tree] might be* [made] a seat a bed a car or any [other] thing in a house" such speech which does harm to living beings, a thoughtful [monk] *should not utter* 30 *A thoughtful* [monk] .. *(etc as*

thing] is the best of all, exceedingly valuable, incomparable, unique, impossible, indescribable, [and] never done [before] 44 He should not say that he will explain all, really all, a thoughtful [monk] should in all cases make a precise [and] complete report 45 He should not say that an article is well bought or sold, [nor] that it must be or must not be bought [at all], [or] that it ought or ought not to be taken 46 In every question of an object of commerce, be it valuable or on sale or not, he should speak in an irreproachable manner 47 Furthermore a wise [*monk should not say*] *without self-control* "sit down", "come [here]", 'do [this]", "lie down", 'stand [up]', [*or*] '*tell*', *a thoughtful [monk] should not say thus* 48 Many people in this world are called Pious Ones (who do not deserve this name) (Such an one) he should not call (so), [but] him who is, he should call (so) 49 [A man who] possesses knowledge [and] faith, who is devoted to self control and austerities —[a man who] has these qualities [and is] self-controlled, [him] he should call a Pious One 50 During a struggle between gods [or] men [or] animals he should not wish victory or defeat to one party 51 He should not (ask) "when shall we have wind?", or "rain", or 'cold [weather]", "warm [weather]', "peace', "good living", "welfare", nor (hope for the contrary) 52 Just so, he should not say that a cloud, the sky, or a man is a god, [but] he should [simply] state [the fact] that a cloud has formed itself [or has risen] high, or that a thunder cloud has sent down rain, 53 [the sky] he should call the sky, [and] when he sees a rich man whom people believe to be served by Guhyakas, he should [simply] call him rich 54 A speech [is forbidden] which approves of a bad action, or which, by endorsing [an opinion], will offend [another person] a man should not speak from anger, greed, or fear, nor while in a state of [undue] pleasure 55 A monk should always avoid bad speech, caring for purity in all his words He should speak precisely, in well measured tones and without ill will, [then] he [will] obtain a good reputation among pious people 56 He should know the faults and merits of speech, and he should always avoid those who make bad use of it Controlled [in his conduct] towards the six [groups of souls], [and] always restrained in monkhood the wise one shall speak good [and]

kind [words] 57 [He who] speaks after consideration, controls his senses well has overthrown the four passions, [and] is without [worldly] support, purges [his soul] of the dirt resulting from previous evil deeds [and] is sanctified in this world and the next Thus I say

8. Restriction of Conduct.

1 That which a monk must do after having become capable of the restriction of conduct, I shall explain to you in due order, listen to me 2 The Great Sage has proclaimed earth, water, fire, wind, trees, and seeds, and the moving animals as [having] souls 3 One must always, with mind, body, and word, perform non violence towards these, in this way one becomes self controlled 4 A self controlled [and] careful [monk] should not dig into [or] scratch the [level] ground, a slope a stone, [or] a clod by the threefold kind of action 5 He should not sit on the bare ground [and] on a dusty seat (but) only after he has wiped it having asked the permission of him who [is concerned] 6 He should not use unboiled water nor hail nor snow he may accept warm water which is pure because it has been boiled 7 When his body is wet, he should neither wipe nor rub it having become aware that it is wet he should not touch it 8 A monk should not kindle stir up or extinguish [the fire] in a glowing [piece of] coal a [burning] fire a [small] fire made up of separate parts or a burning torch 9 He should not fan his own body or any substance outside it with a whisk or by waving a branch 10 He should not cut off a [blade of] grass [or] a tree nor the fruit or root of any living plant he should not even think of obtaining unprepared seeds of any kind 11 He should never stay in thickets or among seeds or green plants nor in the water or among [organic] dust [as found in cracks] and mould 12 He should not injure moving beings by word or deed Non violent towards all living beings he should consider the world [in its] manifold [appearance] 13 There are eight subtle things with which having become acquainted by consideration you, a monk should sit stand, or lay down as

a merciful [man] towards living beings 14 Which are these eight subtle things which [etc]? thus a monk will inquire The wise [and] prudent [teacher] should proclaim them as follows 15 moisture, minute blossoms animalcules, [organic] dust [as found in cracks], mould, seeds, [indistinguishable] plants, and eighthly eggs [of insects] 16 Having become acquainted with these, *a careful monk should strive earnestly [and] constantly, restrained in all his senses 17 He should duly [and] with exertion inspect [his] alms bowl and cloth, his bed, the place of excretions, straw or seat 18 Excrements, urine, mucus, phlegm, [and] filth, he should put away, having, by inspection, found out a pure place*

19 When he has entered another man's house for the sake of food and drink he should stand there with care, speak in well measured tones, and pay no attention to [any] pleasant sight 20 A monk hears many things with his ears, he sees many things with his eyes, but he must not tell all he has heard or seen 21 He should not say anything of that which he has heard or seen that might hurt [another person], and by no means act as if he were a householder 22 He should not call a meal good or bad which is without spices [and,] being asked or not, should not indicate [at which house] he has got some thing and where not 23 *Not greedy after food he should glean that which has been left [by other mendicants]* and should not eat impure [food] [e g food] that was bought, prepared, [or] fetched for him 24 A monk who collects his alms with indifference should not store even the least quantity [In doing thus], he would not be enlightened and clinging to the world 25 He should live from rough [food], be well-content, without desires, and well likable, having heard the command ment of the Jinas, he should not be angry about anything whatever 26 He should not give room to affection under [the influence of] words pleasant to the ears [and on the other hand] he should endure *with his body [any] rough [and] hard touch 27 Untroubled should he bear hunger, thirst bad quarters, cold and heat, discontentment, [and] danger,* [thinking that such] hardships of the body [will bear] great fruit [in another existence] 28 After sunset and before sunrise, he should not even think of anything like food 29 He should

not be a babbler or a thoughtless [man] he should speak in few words [and] eat not more than he has granted himself he should not be noble [and] restrained [and] when he has got little [food only] he should not rebuke the giver 30 He should not belittle a man of another creed nor boast about himself nor be proud of his obtaining [knowledge of] the sacred lore or of belonging to a noble family of his ascetic practice and of his *discernment*

31 When consciously or (not) he has done something inconsistent with Dharma he should quickly shut up his [mind against such influence] and not commit the fault any more 32 When he has *performed something opposed to good conduct* he should neither conceal nor deny it [being] of pure mind [and] open heart not clinging [to worldly affairs] with subdued senses 33 He should comply with the order of his teacher the noble *minded one* [Wholly] *embracing its meaning* he should effect it by word and deed 34 Knowing that life is transient and the span of life allotted to him is limited and having realised the path to perfection he should turn away from worldly enjoyments 34a Considering [the transitoriness of] vigour and strength [the perishable nature of] his own spiritual force and [bodily] health and [the rapid change of] place *and time he should not cling to them 35 As long as* [the burden of] old age does not press upon him sickness is not increasing and his senses are not diminishing he should attend to Dharma 36 When he wishes [to promote] that which is *good for him* he should *get rid of the four faults anger* pride deceit and greed which increase the evil 37 Anger destroys kindness pride respect deceit drives away the friends [but] greed destroys all 38 He should subdue anger by calmness pride by humility deceit by simplicity and greed by contentment 39 Anger and pride when not suppressed deceit and greed when increasing all these four passions water *the roots* of [that tree called] reincarnation 40 He *should* pay respect to the elder monks he should never diminish [his] care for good conduct Like the tortoise which protects itself on all sides [from *attack*] *he should persevere in fasting* and self control [protecting himself from temptation] 41 He should not greatly desire sleep he should avoid laughing

[people], he should not be delighted with *gossip[ing]* [but] he should always be content to study 42 With zeal he should give his labour to the law of the monks, [then] he will reach the highest goal 43 In order to obtain a good existence in this world or the next one, he should serve a learned [monk] and ask him for his decisions on [various] *subjects* 44 [For this purpose], he should sit down near his Guru, his hands, feet, and body motionless, with subdued senses, and entirely protected [from temptation] 45 He should not stand by the side of, nor before, nor behind his Guru, nor lay one leg upon the other 46 He should not speak without being asked, [nor] interrupt another one who is speaking nor [indulge in] backbiting and should avoid deceitful untruth 47 In no case he should utter a speech which might cause indignation or raise *the anger of the man spoken to, [for such speech] would lead* to evil [consequences] 48 Taking good care of himself, he should utter [such] speech [only] as is based on [things he has] seen [himself], measured, straightforward, well finished, clear, not prolix, [and] not *ill humoured* 49 When he notices that [a monk] who has mastered the Âyara and the [Viyaha] Pannatti [and] who is studying the Ditthivâya makes a mistake in speaking, he should not mock him 50 To a house holder he should not explain [the meaning of] a Nakshatra, *a dream, a [sidereal] conjunction, an omen, a spell, [and] a* medicine, [for such speech] is [likely] to offend another being

51 He should use a place of rest, a bed or a seat which are prepared for others, not far from a place of excretion and *not frequented by women and animals 52 The bed should* stand alone, he should not chat with women nor become acquainted with the lord of the house, but with [other] monks [of his creed] 53 As a chicken will always be in danger from a cat, so a chaste monk *is in danger from the bodi[ly contact] with* a woman 54 He should not meditate on the paintings on a wall nor on a woman wearing ornaments, and should turn away the eyes as if he had looked into the sun 55 He should avoid the contact with a man whose *hand or foot have been* cut off [in punishment] or whose ear or nose have undergone a [pathological] change [and] with a woman, even of hundred years' age 56 Ornaments, contact with a woman, spiced food

[are] like deadly poison for a man who is striving after self [realisation] 57 He should not think over the formation of any part of the body [and] of the gait, speech, and eye of women, as they *promote desire and love* 58 He should *not* give room to an inclination for pleasant objects of the senses, having recognised the perpetual change of these corpuscular atoms 59 [And] when he has recognised (this), he should live without any thirst [for experience] and with a cool heart 60 The creed, which [once] made him leave his home for the very last change, that [creed] he should keep, [persevering] *in the virtue approved of by the teachers* 61 *He should always* carry on the well known fasting, the function of self control and of study Like a chief with bent bow at the head of his army he is master of himself and of other [people] 62 Of a [monk] who is devoted to study and to pious meditation, who protects [himself] from temptations, has a good heart, [and] is devoted to fasting [any] previously caused stain [on the *soul*] *will disappear, like a stain on silver* [*will be*] *brought* away by fire 63 Such a [monk] who bears [all] pains has subdued his senses, possesses knowledge of tradition is without egotism and property shines forth when the cloud of Karman has disappeared like the moon at the definitive removal of the cloudy veil Thus I say

9. Devotion to Discipline

First Part

1 From conceit anger pride [or] carelessness [a monk] will not learn good conduct towards the Guru On those [*faults*] his *low* [*spiritual*] *state is based and they shall make* him perish, as the fruit of the reed [makes perish the very plant which has produced it] 2 And those who knowing the guru to be of a limited intellect young [or] not very learned mock him — [these] do wrong and offend the Guru 3 There are some who though by nature of a limited intellect [or] young [*still*] *are endowed with knowledge and intelligence*, [*and*] *who* practising good conduct [and] standing firm in [their] good qualities would, when mocked, burn [to ashes the imprudent one] like a flame 4 He who annoys a snake seeing that it is

[still] young, will come to grief Just so an unwise [monk] who mocks [his] teacher brings about [for himself] the path of existences 5 Would a snake, being very angry, do anything else than destroy the life [of its enemy]? [This effect is relatively tolerable, but when] the teacher is unkind, [this results from] an offence [that leads to] non obtainment of knowlege, [and] Salvation is not [possible] 6 [A man] who leaps into burning fire or who annoys a snake or eats poison — *[and still] wishes to live — to his [conduct] an offence against* the Guru is comparable [in result] 7 Perhaps the fire does not burn [him], the angry snake will not strike [at him], the deadly *poison will not kill [him] after an offence against the Guru* there is no Salvation 8 (The same will happen) when [a man tries to) split a mountain with his head or rouses a sleeping lion or strikes against the point of a lance 9 Perhaps he will [succeed in] split[ting] the mountain, the angry lion will not devour him, or the point of the lance will not hurt him after an offence against the Guru there is no Salvation 10 When *(etc as in 5)* [possible] Therefore, if he desires [to obtain] *unlimited happiness he should feel happy in the Guru's* kindness 11 As a Brahmin worships the Fire fed with manifold libations and mantra words, so [a monk] should *stand by the side of the teacher, even when in possession* of unlimited knowledge 12 At that [teacher's feet] from whom he learns the words of religion, he should show respect, he should always honour [him] with bowed head [and hands raised for] anjali, [i e with his body], and [besides] with the words ' bho" and in [his] mind 13 *[For his thought ought to* be] that Guru who [will] always teach me shame [for futile injury done to living beings] compassion [with them] self control [and] chastity, these means of purification for him who has the rare chance to hear the Dharma, [to that Guru] I [shall] always do honour 14 As at day break the glorious sun lights up all Bharata, so a teacher by learning character and intelligence shines forth [amongst men] like Indra among *the Gods 15 As the moon in the night of the fullmoon,* surrounded by nakshatras and stars shines forth from the clear, cloudless sky, so a Gani shines forth among the monks 16 In their exertion of devotion, the most wise teachers are

mines of learning character and intelligence A pious [monk] who wishes to reach the highest [abode] should be true [to them] and satisfy [them] 17 Having learnt [from the teacher] the sayings of the Wise Ones the monk should carefully obey him If he practises the various good qualities [taught by the teacher] he [will] reach matchless perfection Thus I say

Second Part

1 From the root comes the trunk of the tree from the trunk shoot up the branches from the branches and boughs spring up the leaves from them the blossom the fruit and [its] sap 2 In the same manner discipline is the root of Dharma by it [the monk will] obtain a glorious reputation [and] complete [knowledge of] tradition [Dharma s] final [fruit is] Salvation 3 But [a monk] without discipline [who is] rough [of a] limited [intellect] full of conceit harsh in his words vulgar and uncouth [will] be carried away [in the Samsara] like a piece of wood in the stream 4 A man who is angry when [the teacher] with good methods calls him back to discipline would with a stick in his hand drive away even the goddess Sri if she should come to him 5 Saddle horses and riding elephants when undisciplined are clearly sources of misfortune when put to work 6 [but] well-disciplined (ones) are sources of well being having obtained vigour and celebrity 7 Men and women when undisciplined are weak lacking in energy 8 ill treated with sticks and sharp instruments and with harsh words miserable irresolute hungry and thirsty when put to work 9 [but] *(etc as 6)* 10 11 Gods Yakshas and Guhyakas when undisciplined *(etc as 6 6)* work [by superior divine beings] 12 The learning of those monks who show obedience to their spiritual guides or instructors [will] grow like trees sprinkled with water 13 just as the hand craft and skill [of a craftsman] when applied in his own or in another person s interest for the use of a householder [i e] for secular purposes [will increase if he is docile] 14 The Guru through whose instruction able and mighty men learn [the dangers of] and put a limit to all cruel treatment — 15 to him they do honour on account of his ability they pay respect to him with a glad heart [and]

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live in harmony with his directions 16 How much more so [a monk] who [through his Guru] obtains [knowledge of] the sacred texts and longs for endless bliss! Therefore a monk should not neglect him whom he calls his teacher 17 Modestly [he should beg for] a bed, [should ask to be allowed] to go away [or] *to remain, [to take] a seat, modestly he should salute [the* teacher's] feet, modestly raise his hands in anjali 18 When he has touched him with his [own] body or with one of his utensils, he should say "I crave your pardon" and "[I shall] not [do it] again" 19 As an ill tempered bullock [does not] *draw the cart [otherwise than] incited by the goad, so [a bad pupil,] by stubbornness fulfils [his duty only]* after having been told to do so again and again (19a He should not listen to people who talk to him in a few or many words, [sitting] on [his] seat for study, [but], being a wise [monk] he should listen [to them] with deference, having left [his] *seat)* 20 [For,] *considering the time and whether he is* inclined [to do the work or not] with reasons for and against, he [finally] performs this and that by these or other means 21 An undisciplined [monk] will reap failure, a disciplined one success — he who knows these two [results will be] willing to learn 22 A man who is cruel, proud *of his intellect and wealth, a slanderer, violent, an intriguer, unfamiliar with Dharma,* unexperienced in discipline, [and] selfish, will not reach salvation 23 But they who are obedient to the directions of the Guru [who] know the Dharma and its meaning, are experienced in discipline, cross that dangerous *flood [of Samsara] annihilate [their] Karman and reach the highest* abode Thus I say

Third Part

1 [The monk] should obediently *take care of the teacher, as the Brahmin does of the [holy] fire He who, observing [the* teacher's] look and gesture voluntarily [and] truly serves him, is deserving of honour 2 For the sake of good conduct he should adhere to discipline, obediently accepting *[his teacher's]* words He who identifies his will with that of the Guru *does not offend him and is deserving of honour* 3 He should adhere to discipline with regard to the older monks [i e]

towards those who became monks before him even if they are young He [who] is humble truthful [and] devoutly performs that which is ordered is deserving of honour 4 [A monk when in search of alms] gleans that which was left disregarded provided that it is pure [and] strictly keeps to his round [collecting only] in order to sustain his life If he has received nothing he should not lament if he has received something he should not boast of it [then] he is deserving of honour 5 With regard to straw bed seat food and drink [he should be] moderate *even if there is more to be had or a* better quality He who *is thus satisfied and utterly content* is deserving of honour 6 A man can *with training endure iron nails* because he hopes [*to gain profit by this exhibition*] *but he who* without such hope endures offensive words which are like arrows in his ears is deserving of honour 7 Iron nails cause but a fleeting pain and afterwards they can easily be removed (Not so) offensive words they cause hostility [and] are very dangerous 8 Offences through words which reach [their goal] penetrate into the ear and produce aversion He who endures [them] like a champion [in the battle] thinking this [endurance] to be [a demand of] Dharma and having subdued his senses is deserving of honour 10 [A monk] who never shows himself greedy a rogue an intriguer a slanderer or a mean character who neither obtrudes himself nor lets himself be used as a puppit [and] who is not inquisitive is deserving of honour 11 By virtues [one becomes] a pious monk (not so) through faults Thou shalt acquire the virtues of a pious monk and give up [the faults of] an impious one He who knows himself through himself and is indifferent towards love and hate is deserving of honour 12 Therefore [a monk] should not mock or abuse a woman or a man be they young or grown up members of the order or not and he should give up pride and anger [Then] he is deserving of honour 13 To those who must be respected and who [themselves] always respect [Dharma and] with greatest care impart it [to their pupils] a [monk] devoted to fasting with subdued senses and truthful should pay respect [as to persons] worthy of it [Such a monk] is deserving of honour 14 Having learnt the sayings of the Wise Ones through [the mouth of] the teacher this mine

of virtues the monk should live, being content [to keep] the five [vows] careful in the threefold [sense] and knowing [the danger of] the four passions [Such a monk] is deserving of honour 15 A monk who serves [his] Guru perseveringly, [is] well versed in the teaching of the Jinas and accustomed to attend [his instruction] will go to the bright and incomparable abode, having purged his soul of the dirt resulting from previous evil deeds Thus I say

Fourth Part

1 *O Long Lived One, I have heard that the Lord spoke thus On this occasion the revered Elders [of the order] have laid down four cases of devotion to discipline Which are (these)?* They are the following devotion to discipline to the sacred texts, to fasting to good conduct 2 The clever ones who have subdued their senses always take their delight in discipline the holy texts fasting [and] good conduct

3 Devotion to discipline is fourfold viz a) [a monk] listens attentively, when he is ordered [to do something] b) he is fully prepared [to execute the order] c) he is true to that which he knows, d) [therefore] he is not self complacent This is the fourth case and with regard to this [topic] this śloka is [recited viz] 4 He who is thoroughly devoted to discipline a) pays attention to the order, given for [his own] best b) is willing to listen *c) sets about executing it [instantly] d) and does not boast [of this action]*

5 *Devotion to the sacred texts is fourfold* viz [a monk] must devote himself to study a) because he wishes to learn b) with the resolve [to listen] attentively [to the teacher] c) with the resolve to fix his mind [on the texts and] d) to induce another [person] to do the same This *(etc as in 4)*
6 [A monk wishes to obtain] knowledge [of the sacred texts] [he] attentively [listens to the teacher] [he has] fixed [his mind on the texts and] he induces another [person to do the same]

7 Devotion in *fasting is fourfold* viz *a) [a monk] should* not undertake *it in order to attain a recompense in this world, b) nor in order to attain a recompense in the next world, c)* nor

for the sake of glory and praise d) He should undertake it only in order to annihilate Karman This (etc as in 4)
8 And always devoted to fasting with its manifold merits [the monk] cherishes no hope [for recompense and] his only goal is annihilation [of Karman] [the consequences of past evil deeds he removes by fasting remaining firm in the devotion to fasting

9 Devotion to good conduct is fourfold viz [a monk] (a)—c) as in 7) d) He should undertake it only according to the reasoning of the Arhats [teaching] This (etc as in 4) 10 He delights the word of the Jinas he does not grumble his heart is full [of Dharma] he is a seeker for self[realisation] he is absorbed in the devotion to good conduct and is restrained (and) agrees [to the Law] with [all his] heart 11 When he is practising the four [kinds of] devotion is [of] pure [mind and] of composed soul he works peace for himself which again [and again] brings forth abundant good and happiness 12 He is freed from birth and death and leaves existence for ever in such [and such] a form [of life] he either becomes perfected in eternal existence or a proud and mighty god Thus I say

10 The Chapter with the Refrain "he is a true monk"

1 He who having renounced the life of a householder and being well informed should always concentrate upon the teaching of the Jinas and should not come into contact with women [and therefore] does not swallow [his own] vomit —he [is] a [true] monk 2 He who does not dig into the earth drink unboiled water [and] kindle fire which is sharp like a knife nor causes [another person] to (do so) — he [is] a [true] monk 3 He who does not fan [himself or another person] by a draught of air does not cut plants [and] take living matter [for his meal] always avoiding seeds — he [is] a [true] monk 4 [When a meal is prepared] animals and plants [the former] living in the earth [or] on grass or wood are terrified He who therefore does not eat or drink that which is prepared exclusively for him nor causes [another person] to (do so) — he

the holy texts and their meaning — he [is] a [true] monk 16 He who is not covetous with regard to his utensils, [gleaning that which has been] carelessly left [by others], being ripe among the unripe, desists from buying, selling, and hoarding treasures and has got rid of all worldly bonds — he [is] a [true] monk 17 He who, as a monk who has no wants, does not desire spiced food [and] searches for that which was left by others without a thought of prolonging his life, who gives up riches, reputation and honour, is steadfast [and] calm — *he [is] a [true] monk 18 Thou must not say of* another [monk] that he is of bad conduct, and not say a word which might raise another person's anger He who, knowing that which is good and that which is bad, does not boast of himself — he [is] a [true] monk 19 He who is not proud of his family, his appearance, a gift [of alms] or of his knowledge and is devoted to pious meditation, avoiding all vain boasts — he [is] a [true] monk 20 The Great Sage proclaims the Noble Word stands fast in the Dharma and places another one [within its pale] He who, having renounced the life of a householder, avoids all signs of a bad monk and does not tell a joke — he [is] a [true] monk 21 He should for ever give up [dwelling] in the body this unclean [and] transitory house, [his mind] standing firm in the eternal good A monk who has cut off the fetter of birth and death goes to that place from which there is no return Thus I say

11. First Appendix, [called] Consolations.

When [a man] has begun the life of a monk and is attacked by troubles, has lost all taste for [the practice of] self control and would like to return [to the life of a householder] but has not yet (done so) then he ought, in the right manner, to indulge in the following eighteen considerations which should be for him that which the reins are for a horse, the goad for an elephant, [or] the sail for a boat They run as follows (1) in this [so called] Bad Epoch it is bad to live (2) Worthless and transient are the pleasures of people who dwell in houses (3) Again, human [nature finds] some good [in every misfortune] (4) This my trouble will not last long (5) [When I

return to the worldly life, I shall have to pay] respect [even] to low [born] people (6) [If I returned to the life of a householder, this would be as if] I swallowed my own vomit (7) [To return] means to reach a place in hell [after death] (8) *Those who live amidst householders can not easily attain [even] the qualities of a layman (9) [Such a man] will spread death, when ill (10) or when insane (11—13) To live the life of* a householder is not without pain, fetter, and reproach, (but so) is monkhood (14) The pleasures of the householders are common to all of them (15) Merit and demerit are individual (16) Man's life is fugitive and ends suddenly as the dew drops that drop from the tips of kuśa grass (17) I have committed many an evil deed before, [the fruit of which is ripening now] (18) Salvation is attained (only) after evil deeds previously done or imperfectly confessed have been felt [in their consequences or have been annihilated by fasting] This is the eighteenth consideration, and to this [whole topic] the following verse[s are recited]

1 *When an ignoble [monk] relinquishes the Dharma for the sake of pleasures, he does not perceive his future [lot], being* deluded and foolish 2 When he has returned [to the world] he is like the Moon who has fallen down to the earth [and being deprived of the foundations of his existence], he has entirely fallen from Dharma [and] then he [will] be in pain 3—5 Having previously been worthy to be saluted, honoured, esteemed, he will then be unworthy of (it) like a god who has come to a lower form of existence, or like a king who has lost his kingdom, or like a rich merchant who has been banished into a village, [and] he [will] then be in pain 6 When he is old *and his young manhood has gone, he, [after having returned, will] be in pain like a fish which has swallowed the hook (6a When he is troubled by the wants of his ill natured family,* he [will] then be in pain like an elephant who is in chains) 7 When wife and sons surround him after he has returned [to the life of a householder and] he is thus entangled in the *continuity of delusion, he [will] be in pain like an elephant* who has sunk in the swamp 8 [and say to himself] "To-day I might be a highly esteemed and learned abbot, if I had appreciated the career in the monkhood taught by the Jinas"

9 For those Great Sages who appreciate it, the career of a monk is equal to [the life] in the world of the Gods, but for those who do not, *it is like the life in the nethermost hell*, 10 A wise [monk] therefore, when he knows that those who appreciate the career of a monk, enjoy highest bliss like to that of the Gods and that those who do not, feel severest pain like to that in hell, should act as the former act 11 The miserable [man] *who has fallen from Dharma, has lost his prestige and* is like a sacrificial fire that becomes extinct and without heat, monks of bad conduct [will] abuse him like a poisonous snake which has lost its fangs 12 Adharma, bad reputation, shame, [and] discredit with every one are the lot of a man who has *fallen from* Dharma, *embraces Adharma and has destroyed his* right conduct 13 When he has enjoyed pleasures to his heart's content and has shown lack of self control in no lesser degree, he is likely to go to a life of unthinkable pain, and knowledge [of the Faith] *shall not come within his reach any more* 14 "Even [the time of] a paliopama or a sāgaropama will [at last] be over for a miserable hell being in pain much more so this my disgust 15 This my trouble will not last long, for Man's thirst for pleasures is not permanent if it will not disappear together with [the present state of my] body, it will disappear when I leave this life 16 [A monk] whose heart is thus made firm would rather give up the body than [ignore] the ordinancy of Dharma such a man is not troubled by *his senses any more than Mount Meru by a wind blowing* over its surface 17 Thus considering and knowing the different consolations [enumerated above] a wise man should adhere to the word of the Jinas being protected by the three pro*tections [viz the protections of] body speech and mind* Thus I say

12. [Second] Appendix.

1 Now I shall proclaim an appendix [based on] words told by the Omniscient One and handed down by tradition, [an appendix] which is suitable to create the [right] idea of *Dharma in the mind* of those who [*in former lives*] *have* accumulated merit 2 While most people [are swimming]

done, that which is still to be done by him, [and] *that which* he has not performed though he was capable of it, 13 whether any other person did observe a [certain] fault of his or whether [only] his own soul [was conscious of it], and why he did not avoid it — if he thus examines himself in the right way, he will not create a new fetter 14 Wherever an intelligent [monk] sees [himself in danger of doing] any evil whether in deed or word or thought, he should quickly restrain [himself] just as a noble horse does not strain against the curb 15 A pious [and] intelligent man, with subdued senses, who [constantly practises] restraints of this kind, is commonly called one *living in the state of an Awakened One, and he lives a life of* self control 16 The soul must always be protected by all senses under full control [An] unprotected [man] must tread the path of [new] birth, a well protected [man] is free from all pain Thus I say

Notes.

(H = Ṭīkā of Haribhadra The 4 padas of a verse ("v" are called a, b, c, d)

First Chapter.

4 लब्भामो = लप्स्यामहे and लब्भिही = लप्स्यते (below, 5 2, 48) are passive forms with active meaning (Pischel's Grammar, § 550)

Second Chapter

7—10 = Utt 22, 42—44, 46 (see above, introduction). जसोकामी "famous" in Jacobi's translation of Utt

9 त = त्वम् H

11. भोगेसु *here and below, 8, 34, loc in the meaning* of abl

Third Chapter

1 ताइं = त्रायिन् (त्रायते आत्मानम् H)

4 धारणट्ठाए is contracted from धारणं अट्ठाए.

5 The common Sanskrit rendering of सिज्जायर is शय्यातर where तर apparently has the meaning of "giving", compare वितरति. But *शय्याकर seems to be an equally possible rendering*

6 के एत्थ stands *for* केइ एत्थ *—* नीरय = नीरजस्क 'free from the dust" [which Karman produces in the soul]

Fourth Chapter

The title of this chapter is in Sanskrit षड्जीवनिकाया., but its Prakrit equivalent in the Introduction, is not छज्जीवणियाया but छज्जीवणिया which looks like a derivative from जीवन. This is the reason why I have translated it by 'Concerning the six Groups of Souls".

It would have been more correct to say . . . पवेइयं सुयक्खायं सुपन्नत्तं i e अज्झयणं and, a little later, कयरं खलु तं छज्जीवणिया नामज्झयणं .... पवेइयं etc

The words जे य कीड-पयंगा य जा य कुन्थु-पिपीलिया are a reminiscence from Utt 3, 4 तओ कीय-पयंगा य तओ कुन्थु-पिपीलिया

परमाहम्मिया seems to be an old mistake for परमाहमिया.

6th Vow असणं वा etc "*food consistent*" etc This is the traditional meaning of the चतुर्विध आहार (comp Thānanga 219[b]) In the sequel, it will be rendered by "food of all kinds" or similarly

Conclusion of the Vows एइयाइं instead of एययाइं, एतकानि

IX सुद्दागणि seems to be gas which is escaping from the earth and has been inflamed somehow

XII The substantive before दण्डग is spelt उण्डग, उण्डय, in Sanskrit उण्डक, उण्डक H *gives no meaning, the Avacūri* renders it by मात्रक, for another attempt see below, 5, 1, 87 Considering that, in Jain texts, we meet with उण्ड(ग) as well as with दण्डग, I suppose that we have to do with the former word followed by the latter one which originally may have been a gloss उण्डग, then, would be not more than a misspelling, due to the similarity between ड and उ

Śloka 10 The metre (Vaitālıya) will be correct if in thes econd line we read अजाणी किं करिस्सइ The last word has, *apparently under the influence of* नाहिइ = ज्ञास्यति, been replaced by काही.

Fifth Chapter

First Part

5 अदुवा or, as the metre here required, अदुव, cannot be = अथवा but is = यदा (compare the present writer's edition of Āyāranga I, glossary)

10 अणायणे must have been shortened from अणाययणे = अनायतन On the other hand, आयतन, in v 26, has become first आययण and then, by contraction, आयाण.

14 दवदवस्स (from द्रवति, "to run") belongs to a group of adverbs with the ending of the genitive The stem is either *doubled*, as here, or *tripled*, as e g in धगधगधगस्स "crackling" *See the present writer's Mahānisiha Sutta, p* 93

18 अजाइया = अयाचित्वा, an instance of an absolutive without a prefix, formed with य instead of त्वा

22 The 'child' (दारक) seems to be rather out of place here

32—36 Compare Āyar II 1, 6, 4—7 and 1, 11, 34 foll पुरेकम्म is cleaning the hand, the vessel or the spoon by water before tendering the alms to the monk पच्छाकम्म is cleaning the vessel after use, when nothing eatable is left, but when traces are *still* visible, as is the case with *all wet food* In his *commentary to 6,53, H remarks that some people (अन्ये) take* पश्चात्कर्मन् and पुर.कर्मन् as eating after and before the monk Āyār II 1, 6, 7, gives the rule that the hand of the receiving monk should be soiled with the same matter as that of the almsgiver If this is not the case, the alms should not be accepted

34 कए य "and so on' seems to be = कृतम् "enough" plus च In some cases एवमाई is superfluously added

63 *It remains doubtful how* उव्वत्तिया *(for which H has* औवर्त्तिया, अपवर्त्य) and ओयारिया are to be translated

82—87 In (परि)भोत्तुयं the nominal character of the inf = (परि)भोक्तुम् has allowed to add the suffix क The same in अलद्धुयं below, 9, 3, 4

83 H takes हत्यग, हस्तक to be the मुखवस्त्रिका and says that the monk eats after having wiped his body with it

87 *For* उडुय *H gives* उन्दुकम् = स्थानम्. *I suppose the word is* ऋतुकम् "properly", "duly"

90 कृत्वा जिनसंस्तवं . .ततो न यदि पूर्वं प्रस्थापितस्तत स्वाध्यायं प्रस्थाप्य मण्डल्युपजीवकस्तमेव कुर्याद्यावदन्य आगच्छन्ति H

94 तारिओ lit "saved", भवसमुद्रात् H

98 मुधालब्धं कोण्टलादिव्यतिरेकेण प्राप्तं. मुधाजीवी सर्वथा अनिदानजीवी, जात्याद्यनाजीवक इत्यन्ये H

Second Part

2 भायावयट्ठा = भातापार्थम्? H seems to have read भया°

28 दीसन्तो = दृश्यमानस्य, *passive stem with active ending*

31 सामिय etc = Āyār II 1, 10, 2

38 सोण्डिया, according to H, is शौण्डिका सदत्यन्ताभिष्वङ्गरूपमाया, but शौण्डता "state of a drunkard", is more probable

46 The किब्बिषिका, have the lowest rank among the Gods, comp Tattvārthādhigama Sūtra 4, 4

48 The idea seems to be that a man or a woman with an "*impediment in speech*" *is not able to learn the sacred* texts and therefore is excluded from the path to Nirvana

Sixth Chapter

4 Note the pun made with काम (Dvandva and Bahuvrihi)

8 This śloka is considered by H as belonging to the Nijjutti

26 Note the grammatical incongruency

27 For the three kinds of action see Chapter 4, Introduction

33 पावग is पावक, not पापक as H says

47 This v is not correct in more than one respect For the 'four (things) see 48

49 नियाग, though reproduced by नित्य is निजक with the *prakritical ending* भाग

52 छणन्ति is rendered by क्षिण्वन्ते

54 भागान्तरो ऽयष्टम्भसमन्वित भासनविशेष H

57 भाणायार = भनाचार, the *neuter form apparently* under the influence of भणाइरा which has the same meaning

Seventh Chapter

1 मट्ट ज must be taken as ntr noun (H)

7 H *remarks that in* Madhyadesa an elderly woman is styled ईश्वरा धर्मप्रिया but elsewhere धर्मशीला

31 High', as e g the नालिकेरी, 'round', as e g the नन्दि, *covering much ground*"—lit big"— as e g the वट (H) — दरिसणि is not दरिसणिज्जा = दर्शनीया (H) but = दर्शने and belongs to all the mentioned qualities

32 वेहिम is from व्यध and not = दैधिक (H)

36 सुतिस्थे is a sanskritizism (सुतीर्थेति) while सुतित्थ त्ति would be Prakrit

38 तिज्ज = तार्यं, तरणीय — पाणि-पेज्ज as translated above, is parallel to काक-पेय in Buddhist Sanskrit

41 = Utt 1, 36 [सु]मडे lit "well died", but this does not suit the context लइ = लयित (from लय्)

42 पहारगाढ = गाढप्रहार

50 वुग्गह is rightly rendered by विग्रह though it is formally derived from व्युद्ग्रह The same below, 10, 10

54 भयसा = भएण (भयेन) like जोगसा below 8, 11, is not formed under the influence of any neighbouring instr in ञसा as are कायसा following मणसा and वयसा, बलसा following सहसा, and पओगसा parallel to वीससा For all these and other such isolated instr see Pischel's Grammar, § 364 H says क्रोधाल्लोभाद्भयाद्धासाद्वा as if the word हास were there too हासमाण has nothing to do with हसति, but comes from हृष् (ved) हृर्षति "to be glad'

55 सयाण = सताम् instead of सन्ताण (e g Uvāsagadasão ed Hoernle § 85)

57 धुत्त seems to be *धुत्य 'that which must be shaken off"

Eighth Chapter

24 As we cannot attribute to सुहाजीवी a meaning opposite to that which the word has above, 5, 1, 99 foll, we have to combine it with the preceding line

25 आसुरत्त = क्रोधभाव H, with a quotation from Ṭhāṇanga IV

30 जच्चा is directly from Sanskrit जात्वा instead of जाइय

34 See note to 2, 11

34a A rather poor interpolation

45 Nearly parallel is Utt 1, 18 The commentators to both texts take किच्चाण as gen plur of किच्च "guru" It would not be easy to explain how the word किच्च = कृत्य should have

btained this meaning But किच्चाण here just as elsewhere, s कृत्वा. न पच्चत: etc कृत्वा (गुरुमिति शेष:) गुरोरन्तिके तिष्ठेत्. The same below, 9, 2, 19 एवं दुर्बुद्धिं कृत्वा.

55 विगप्पिय = विकल्पित but, according to H, = विकृत्त "cut off"

58 अणिच्च lit "transitory".

60a and c = Āyār I 1, 3 (in the ed of the present writer p 3 l 9

Ninth Chapter

First Part.

3 उववेय (in सुद्धोववेय) is a diplology for उवेय = उपेत.

4 एवायरियं stands for एवं आयरिय, comp अप्पाणभितोसएज्जा below, 9, 3, 5, for अप्पणं अभि°, विप्परियासुवेइ Āyār. and Sūyag for विप्परियाससुवेइ

5 Lit "the teacher's feet"

Second Part

2b This pāda is not metrical

3 H takes मिय as मृग = अज्ञ (हितमप्युक्तो रुष्यति) But मिय is मित "measured" = "limited", "narrow"

4 पि in a belongs to सिरि in c

7 विगलिन्दिय "lacking in energy (इन्द्रिय)" The more frequent use of the word to denote living beings with less than five organs of sense (विकलेन्द्रिय) would be out of place here

14a = Āyār I 4, 4 (p 20, l 16)

19 Compare the parable of the 'bad bullock" (खलुङ्क) Utt 27 For किच्चाणं see above, note to 8, 45

22 मद्द-इड्ढि-गारव according to H ऋद्धिगौरवमति, but we can keep the order of the words which of the text shows

Third Part

2 In some cases it is difficult to decide whether we have opt or ind, as the contraction of अइ to ए gives the latter the aspect of an optative

3 नियत्तण = नीचत्व (H) श्रोवायव = श्रवपातवान् (H)

11 श्रगुणेहि साहु for °हि श्रसाहु compare above 6 4 चत्तरि भोज्जाइ for °रि श्रभोज्जाइ

13 माणिया = मान्या, मानार्हा H मानिता

Fourth Part

10b = प्रतिपूर्णात्मक श्रात्मार्थिक Between the two words an euphonic म् is inserted for which many instances occur in our text

12 b इत्यत्थ according to H is = इत्थ त्थ but this though he adds वर्णसस्थानादि would be an adjective while a substantive is wanted I think it is इत्थम श्रर्थं or श्रत्र श्रत्र being एत्थ or इत्थ in Ardhamagadhi c d = Utt 1 48c d

Tenth Chapter

1 वन्त etc compare above 1 6 and below 11 (6)

4 वहण is व्यथन, not as H says वधन

13b = Āyar I 6 2 (p 29, l 1)

16 A monk who is not very particular as regards the vows is called पुलाग (Viyahapannatti 25 6 1) or पुलाक (Tattvarthadhigama Sutra 9 48) Of पुल निप्पुलाए H says not more than सयमासारतापादकदोषरहित The metre (Indravajra) of this pada b seems to show that it comes from another context This would account for its grammatical isolation

20 न यावि हास कुहए = न चापि हास्यकुहकी, न हास्यकारिकुहकयुक्त H But we want a verb in this pada as the other ones have got one I suppose that कुहए is wrong for कहए न चापि हास्य कथयेत्

I would add here the metrical scheme of this chapter as given by Leumann

a) Aupacchandasaka 1a (second half) — d, 2c d, 3c — 7b (first half), d — 10, 11c — 13, 15c (first half) d, 16a c d, 18c d, 19d *Of these, 4b is an odd pada in the place of an even one*

b) Vaitālīya: 2a b, 3a b, 7c, 11a Of these, 3a and 7c are even padas in the places of odd ones 2a has a short syllable too much, 3b a long one

c) Āryā 11b (but compare Introduction p. VI, note)

d) Indravajrā all the rest with the exception of 15a b

Leumann has pointed out that the metre is not correct According to him, first of all, जे ought to be dropped before स भिक्खू in 1—10 12—18 and 20 Further corrections would be the following 2b सोउदग, c अगणिं, 4a होइ, b पुढवी, 5a रोइत्ता [or रोइय-जिण-ना॰?], d संवारए, 8a असण व पा॰, 10c सजम-नियम-धुव, 12b दिस्सा, d चभिकङ्खई, 13c जड-पुढवि-समे or पुढवि-सम-समे, 16d सव्वसङ्गा॰

Eleventh Chapter

Prose Part

पडागा (सितपट) seems to mean "sail" here

(3) साय-बहुल = स्वाति (*wrong for* स्वात्ति)-बहुल, मायाप्रचुर H I think that the sense of this phrase is as translated

(6) Compare above, 2, 7 and 10, 1

(8) वास *seems to be superfluous*

(9 10) = Viyāhapannatti 16, 2 (fol 701b) The translation of संकप्प according to H

(11) परियाय lit "seniority of a monk"

(17) = Āyār I p 14, l 26

(18) cp Viyāhap 65a

Śloka Part

2 इन्दो वा ought to be corrected to इन्दु व्व, as not the God Indra is meant here but the Moon

9 The largest hells (महानरय) are situated at the bottom of the seven floors of the under world which contain the places of the hell beings

16 Mount Meru has sixteen names (Samavāyanga 32a) among which is सुदसण See also Sūyagadanga 1, 6, 10–13.

Twelfth Chapter

2 धोउ-कामिण, according to H, is = मोक्षतया भवितुकामिन This is not satisfying, since a word of such an importance for the context as मोक्षतया cannot be suppressed In my opinion, धोउ-काम is the same as धोउ-काम = धौतुकाम "one who wishes to cleanse himself'

3 The translation of the last pada — पडिसोओ आसवो सुविहियाणं — is doubtful *If* सुविहित is a Karmadhāraya and *means "good acts"*, आस्रवः सुविहितानाम्, *according to* Tatt vārth S 7 3, is पुण्यम् But as पुण्य, like पाप, lies within the Samsara (स्रोतस्) it cannot well be said that it is opposed to it (प्रतिस्रोतस्) If, on the other hand, सुविहित is a Bahu vrihi and denotes a 'pious man", we might adopt the pāṭhantara mentioned by H, viz आसमो and translate "the stage (आश्रम) of a pious (monk) is opposed to the 'current'"

5 The second half of this v must be translated in the order 5c, 6a, 5d

6 *Compare note to 5, 1, 32 foll*

7 Some words of this v are in the plural, other ones in the singular I have decided to follow H who gives the sing throughout

14 आइन्न = आजन्य

